Church.-1932

African

Colorful Ceremony Marks Synod's End

African Orthodox Church Closes Twelfth Annual Convention — White Bishop Hits Prejudice Exhibited by Negroes

Amsterdam News 9-7-32 New York

Altar boys, bearing effigies of the crucified Christ, incense burners and lighted candles, played conspicuous roles in the colorful procession of bishops Sunday afternoon, which began the closing public session of the twelfth general synod of the African Orthodox Church.

The ceremonies, held at the Pro-Cathedral of the Holy Cross, 122 West 129th street, were witnessed by hundreds of religious devotees. They were later told by a succession of speakers that they should support their race leaders and show their appreciation of them.

So set were the speakers upon expounding their viewpoints on this topic that the announced subject for the session, "The past, present and future of African Orthodoxy," was nearly overlooked. Only once was it mentioned during the course of the afternoon; and then only to be dismissed with the curt statement that the church had extended its boundaries to Europe, South America and the West Indies in the eleven years of its existence.

When the Rt. Rev. A. C. Sherwood, white bishop of the American Orthodox Catholic Church, was called upon by the chairman for a few words, he told his hearers that the black man was just as prejudiced toward the white man as the latter was toward the black. Until all the races of the earth could be brought together, he said in effect, there would always "exist that invisible barrier—due to lack of understanding of each other."

Dr. Harten Speaks.

Among the speakers was the Rev. Dr. Thomas S. Harten of the Holy Trinity Baptist Church of Brooklyn, who was introduced to his audience as a man who would have been a Lloyd George, a Mussolini, or an Abraham Lincoln, under different circumstances.

Dr. Harten, who aspires to the Democratic nomination for Congressman-at-large on the Democratic ticket, told his hearers that he w[as] not present in the interest of [his] campaign. He then launched int[o a] 30-minute recitation of his past [ef]forts for humanity," and extolle[d his] own virtues as a man and as a candidate. At one point in his address he declared his belief that "God was at His best when He made me."

The Most Rev. George Alexander McGuire, primate and archbishop of the church, was lauded by Bishop Sherwood as "one of the 25 really outstanding Negro leaders in America." Other speakers concurred in the opinion.

The archbishop, earlier during the meeting, exercised his ecclesiastical powers in conferring higher rank on three of his ministers. The Rev. Joseph N. Dingwall, of New Haven, and the Rev. Ralph W. Hawkins were elevated to canonships, while the Rev. Richard Grant Robinson was made archdeacon of Philadelphia.

Bishops attending the synod were the Rt. Rev. William Ernest Robertson, bishop of Florida; the Rt. Rev. Arthur Stanley Trottman, bishop of Massachusetts; the Rt. Rev. Van Loo, bishop of Connecticut; the Rt. Rev. Robert Arthur Valentine, bishop of Chicago, and the Rt. Rev. Robert Bennett, auxiliary bishop of New York. At the beginning of the synod it was announced that Bishop Rob-

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EMANUEL A. M. E. CHURCH BUILT WITH BRICKS AND STONES CARRIED ON HEADS OF PORTSMOUTH SLAVES

Edifice And Parsonage Now Valued At $150,000 Is The Cumulative Efforts Of Long List Of Pastors And Co-Workers

By G. JAMES FLEMING
Journal and Guide Staff Writer

RAISING most of the money, carrying the stones and bricks on their heads, and building the pews and other woodwork with their own hands, slaves of Portsmouth in 1857 bought the land and erected the edifice which today still houses the Emanuel A. M. E. Church, the congregation of which is observing the seventy-fifth anniversary of their house of worship, now valued at $150,000.

But the church, as an organization, is even older than its building, for it is known and verified that in 18[illegible] the year of the Nat Turner Insurrection in Southampton County, the Emanuel congregation was already worshipping as a religious unit, and was then compelled to hold their services with the white Methodists, as insurance against their plotting an insurrection in the Portsmouth area, if left to themselves.

The early history of the church was left written by the Rev. Vernon Eskridge, white, who pastored the congregation in 1831 when it met at a building on Washington Street, between High and King, where the Briggs School now stands. He tells that until 1834 both races held services together and then the slaves were allowed to worship separately again.

ONE CHURCH BUILDING BURNED

The next building provided for t[illegible]s on Glasgow Street, between Dinwiddie and Court Streets, and the pastor was the Rev. George Bains, white (grandfather of Kenneth A. Bains, present judge of the Portsmouth, Husting Court), who filled the pulpit until 1839. On Sept. 26, 1856, this building was burned, it was thought, by persons who still opposed the slaves assembling by themselves.

In 1857, the present site, near the corner of Green and North Streets, was bought, and on November 1, the building was dedicated, with slaves crowding the building and overflowing into the streets, and with a small number of whites sitting in the altar and hundreds forced to return home. At this dedicatory service, slaves placed $225.20 in the collection plates.

Rev. Mr. Bain returned for this great occasion and preached the first sermon of the day at 11 a. m., from John XVII:3: "And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou has sent." Other ministers were the Rev. J. R. Finley, pastor of the Dinwiddie Street, white, Methodist Church, and Dr. T. H. Bagnall.

SAME PEWS AS IN 1857

The pews in the church are those which were there in 1857 and the gallery is the same, save for a meager extension. The ten rooms which are now used for the pastor's offices, the meeting rooms of the official board and auxiliaries, and for Sunday school classes are the very ones which were used on the first Sunday in November, 75 years ago.

The massive stone uprights upon which the structure stands in their simplicity recall the monasteries and grottos of ecclesiastics of a still farther past. The slaves built and built well, as this monument they have left behind well bears witness to.

Now the worshippers of 1932, moved more by a modernistic urge, than by necessity, are planning to install modern, and perhaps more comfortable, pews, a procedure which seems destined to rid Emanuel of these straight-backed but historic seats.

GETS FIRST NEGRO PASTOR

Under the direction of white divines, with Negro exhorters and lay preachers assisting, the church continued through the stress and strain of the days before the Civil War, then through the great conflict between the states, until in 1864, the Rev. James A. Handy, a member of the Baltimore Conference of the African Methodist Episcopal Church, came to be the first Negro leader of the congregation.

Rev. Mr. Handy served one year and was later elected a bishop of the church. He was succeeded on April 27, 1865, by the Rev. Jeremiah R. V. Thomas, and up to date 19 Negroes have filled the Portsmouth pastorate.

From 1868-71 W. D. W. Schureman was the pastor; from 1871-73, the Rev. J. Francis Lane added 314 souls to the church and bought the adjoining property which takes in over 100 feet and includes the corner lot. All of these preachers came from the Baltimore conference.

VIRGINIA CONFERENCE SENDS SON

The Virginia Conference, organized in 1867, sent its first son in 1874, in the person of the Rev. John H. Offer and he served until 1877. From 1877-79 the Rev. William H. Brown of the Baltimore Conference was in charge.

With a change of the conference rules so as to allow ministers to serve as many as four years at one charge, the Rev. Jacob Edward W. Moore was the spiritual leader of the church from 1879 to 1883, and during his tenure, the structure was extended twenty feet and a new front built. Rev. Mr. Moore also served from 1891-92.

Coming as a comparatively young man, the Rev. W. G. Alexander, during his four years, 1883-87, built the parsonage which is still being used; organized several clubs in the community; erected the Sinking Fund Hall, a kind of community and fair building, and, at one time, raised $900 in ninety days. Rev. Mr. Alexander is now dean of theology at Edward Waters College, Jacksonville, Fla.

RETURNS TO PASTOR HOME CHURCH

In 1887, the Rev. W. H. Hunter came from the Suffolk Conference, started missions in Brighton, and left in 1891; and in the latter year one of Emanuel's own products came to fill its pulpit, the Rev. Elias Horace Bolden, who renovated the church, re-organized the choir, and installed the pipe organ, which is still being used, at a cost of $2,000. He served for four years.

The late Bishop A. L. Gaines, pastored the church from 1896-1900, and in order to put in stained glass windows, launched a drive for $500 and at the end collected over $1,000.

Dr. Daniel P. Seaton came in 1900, but remained only one year.

A minister who is remembered for his ability to sing came in 1901 and remained for two years. He was the Rev. Lemuel Morgan Beckett of the Baltimore Conference, who once sponsored a revival in 1902 and added 200 new members to his flock. Mrs. Annie Brown was the evangelist. Rev. Mr. Beckett's favorite song was, "We Shall Cross the Mystic River One by One."

LOST MONEY IN BANK FAILURE

For the next four years, the Rev. George D. Jimmerson was pastor and from 1907-10, the Rev. Louis H. Reynolds. The latter was noted as a money-raiser. During his time he banked $2,100 for improvements, lost $1,500 in a bank failure, raised it again, and had a metallic roof put on the church. He left in 1910.

Mississippi lost a promising son to Virginia in 1910 when the Rev. M. E. Davis came from Natchez to Emanuel, and after his term of six years, continued to live in Portsmouth, where he resides at present. He increased the membership of the congregation from 945 to 1,200, improved the plant at a cost of $1,000, and took a great interest in the Old Folks' Home and the King's Daughters' Hospital, and is now presiding elder of the Richmond district, and active in welfare and civic affairs.

The Rev. Edward Hughes Hunter, during his years as pastor, from 1916-21, is remembered for having installed the steam-heating system. The Rev. L. L. Berry, the present pastor of the church, also served from 1921-26, and the Rev. J. A. Young from 1926-32.

DR. YOUNG HIGHLY ESTEEMED

Dr. J. A. Young came from St. John's A. M. E. Church, Norfolk, and for eight years held a high place in the life of the community, attracting large numbers with his pulpit oratory. He was well known for his spiritual advice and during his time added over 100 members to the church. Dr. Young was the first minister to serve after the denomination's rules allowing a continuous tenure for as long as eight years.

"The same large crowd which heard his first sermon continued to come," it is recorded in the church's history of the first five years of Dr. Berry's connection with Emanuel. He is a zealous worker and brought 989 new members to the church, and married 99 couples. He was for four years presiding elder, and before coming to the Norfolk-Portsmouth area, was for eight years in North Carolina.

Dr. Berry was born in Hampton, the son of John and Mrs. Nancy Berry. As a boy, he worked on the farm and on public construction projects. He went to th epublic schools and Hampton Institute and later attended Kittrell College. At 13 years of age he was converted; at 15, felt the call to preach; at 17, was licensed as an exhorter; at 18, as a local preacher, and at 23, was admitted to the Virginia Conference, Bishop James A. Handy, who was the first colored pastor of Emanuel, being the presiding prelate.

FATHER OF SIX CHILDREN

Dr. Berry married Miss Beulah A. Harris, a school teacher of Woodsville, Sept 26, 1900, and to the union have been born four sons and two daughters: Leonidas H., a medical doctor in Chicago; Richard O., and Llewellyn L., Jr., both seniors at Wilberforce University; Gladys M., a graduate of Virginia State College and a teacher at J. C. Price School, Norfolk; Elbert, a sophomore at Howard University; and Geraldine, now in public school.

Dr. Berry holds several commissions in his church, is a trustee of Kittrell College, grand master of Masons in Virginia, and holds an honorary doctorate from Kittrell. Mrs. Berry is president of the Women's Mite Missionary Society.

Presiding Elder Gives Sermon Of Hope At Emanuel

The quarterly meeting was observed at Emanuel A. M. E. Church, Portsmouth, all day Sunday. The presiding elder, Dr. F. A. Seaton, was in charge. He preached at the morning service from the text found in Songs of Solomon, 2:1, using as his subject, "The Rose and the Lily."

"The rose of Sharon and the lily of the valley," he said, "have received from the mouth of God a mighty compliment, and we should give ear to these shy creatures of the earth, as they give thanks to their Maker.

"There are more people in the valley than on the mountain top, but flowers are there to give cheer; there you'll find the tracts of Isaiah, Elijah and David. As the flowers and trees remain below the freezing point until spring, so you and I must wait until we can give glory and honor forever in the city of the great Jerusalem."

After a sermon of hope, he bade his hearers "be of good cheer, a few more beating winds, and you'll be able to run and not weary, walk and not faint."

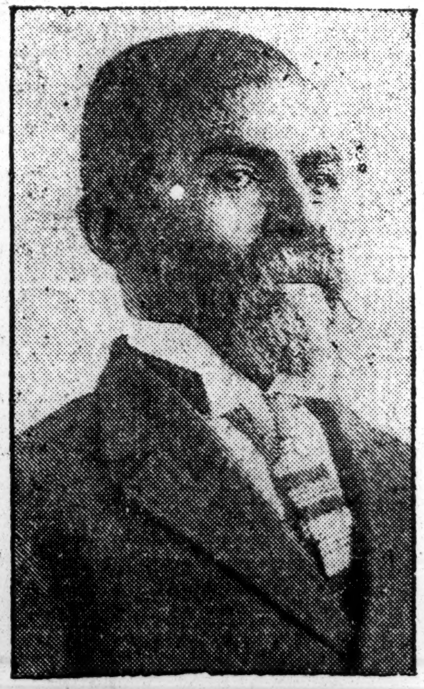
The Leagues met as usual. At the meeting of the senior league, the subject, "What attempts have been made to solve the liquor problem, and what results" was led by Miss Vivian Smith; musical numbers rendered were a piano solo by Miss Virginia Wilson; clarinet solo, Wesley Fagans, and a vocal solo, George Morgan. This Sunday meeting will be led by Miss Walden.

Successor And Predecessor

DR. L. L. BERRY

DR. J. A. YOUNG

Secretary 50 Years Now Church Scribe



JEFFRY T. WILSON

GEORGE TYNES

After serving for fifty years as secretary of the official board of Emanuel A. M. E. Church, Jeffry T. Wilson was fatally injured in an automobile accident in June, and died in August, 1929, in his 86th year. He was, since the time of President McKinley, balliff of the United States Court, Norfolk; conducted a column in the Portsmouth Star, and was also superintendent of the Sunday School for 25 years.

Mr. Wilson was succeeded by George Tynes, of 1508 Effingham Street, who is now secretary of the official board, clerk of the church, and chorister of the Sunday School. Mr. Tynes has been employed in the Norfolk Navy Yard for about thirty years and is active in several fraternal organizations.

DIAMOND JUBILEE ENLISTS PASTORS OF BOTH RACES

White Mother Church To Worship At Emanuel

In the two-week Diamond Jubilee Celebration of Emanuel A. M. E. Church of Portsmouth, one of the features will take place Wednesday Nov. 2, at 8 p. m., when the pastor and congregation of Monumental M. E. Church, the white body from which Emanuel sprang, will be in charge of the services. Dr. H. P. Clarke, the pastor, will preach; his choir will sing, Atty. F. L. Wilson, of Emanuel will preside.

The opening program is on Monday, Oct. 31, and the final program is scheduled for Sunday night, Nov. 13, when all clubs are to give their financial reports, and a memorial service will be held for departed members.

The initial event will be in charge of Dr. B. W. Dance. His choir of Third Baptist Church, Portsmouth, will sing and George Gordon will preside. Tuesday night, with Mrs. C. L. K. Bailey presiding, there will be a pageant depicting the church's growth during the past years; Thursday, Nov. 3 Trinity A. M. E. Church, Berkley, of which Dr. H. C. Walker is pastor, will furnish the program, and Alvin Wilkins will preside.

9 Churches on Program

Friday night, St. James Episcopal Church will be the guests of Emanuel; the Rev. M. B. Birchette will preach, and Forrest Walk, will be the presiding officer.

Sunday, Nov. 6, the anniversary communion will be administered at 11 a. m.; at 3:30 p. m., there will be a reunion of all church classes and a general meeting, with Merritt A. Morris in charge, and at 7:30 p. m., the anniversary sermon will be preached by Dr. William A. Brown, rector of St. John's Episcopal Church, white. Atty. T. H. Reid will be master of ceremonies.

Night of Music Planned

For the other nights of the second week the following pastors and their choirs are to conduct the services: Dr. E. E. Smith of Zion Church; Dr. P. P. Eaton of Queen Street Baptist Church, Norfolk; Dr. H. N. Johnson of Ebenezer Baptist Church, and Dr. C. P. Madison, of Second Calvery Baptist Church Norfolk.

Friday, Nov. 11, Armistice Day, there will be a night of music, and Sunday Nov. 13, there will be a special sermon by the pastor at 11 a. m. The anniversary dinner will be at 1 p. m., a sacred band concert by Metropolitan Band of Portsmouth at 3:30 p. m., and then the closing exercises in the evening.

The following enlarged committees with their chairladies have converted the church into a veritable beehive in preparation for the Diamond Jubilee:

Church Pageant—Mesdames M. E. Riddick, M. G. Holmes, S. B. Bynum; Music—Mesdames J. O. Churchill, Mamie Richardson; Anniversary Dinner—Mesdames Drenette Gayle, Rosa Copeland. Invitations to Organizations—Mesdames Mary Jennings, Susie Henderson; Decorations—Mesdames Edith E. Martin, Hazel W. Reid; Anniversary Cake—Mesdames Essic C. Williams, Matilda Riddick; Souvenirs—Mesdames G. V. Wilson, C. L. K. Bailey; Memorial and Foreign Correspondence—Mrs. Lethia B. Tatem.

Governing Boards Of Emanuel Church Call To Leadership

Looking after the spiritual and administrative activities of Emanuel A. M. E. Church, Portsmouth, are: the official board comprised of the stewards and class leaders; the trustees; and 14 auxiliary organizations. The names of these officials follow:

OFFICIAL BOARD

Stewards

Daniel Miller, John E. Fagan, treasurer; George Tynes, secretary; Ernest C. Holmes, Isaac M. Bailey, William H. Watson, Anderson Elliott, Frank L. Wilson, and Paul Barnes.

Class Leaders

Merritt Morris, William Farris, William Richards, John A. Williams, William Foreman, John E. Elliott, Mrs. S. B. Bynum, Walter Hale, Robert Coker, Mount Hendricks, Wm. Richards, Walter Bell, J. D. Askew, Geo. W. Jordan, Joseph Chapman, Lewis H. Elliott, Clarence Reid, Henry Lewis, Charles Woodland, Wm. T. Peeler, Edward A. Smith, Paul Shelton and Vernon Davis.

Trustees

Charles T. Parker, treasurer; John T. Riddick, Thos. H. Reid, secretary; T. W. Newbie, (also superintendent of Sunday school;) Wm. Campbell; L. W. Davis; D. L. Fall, Samuel Hodges, Thos. Farror, and Dr. L. L. Berry.

Auxiliaries

Stewardesses Board, Mrs. Drenette Gayle, president; Trustees Auxiliary, Mrs. Charlotte Driver, president; Pastor's Aid, Miss Mary Payton, president; Emanuel League, Mrs. Mary McCoy, president; Ushers' Auxiliary, Mrs. J. O. Churchill, president; Whatsoever Circle, Mrs. Mamie Richards; Flowers of Emanuel, Mrs. M. G. Holmes, president; Willing Workers, Mrs. Hessie Sampson, president; Ushers, John Thomas, president; Rosebuds Auxiliary, Mrs. Louise Bolden, president; Misses Club, Miss Fraitus Young, president; Matrons' Club, Mrs. Madge Myles, president; Choir of 34, Mrs. Mamie Rich-

Emanuel Notes Local Boys Who've Made Good

Emanuel A. M. E. Church Portsmouth, points with pride to several of its members who, with inspiration received at the church, have gone forward and made good.

Dr. S. S. Morris is known throughout the country as secretary of the A. C. E. League; the Rev. W. E. Spratley is pastor of the A. M. E. Church in Martinsville; the Rev. I. A. McCoy is a pastor in Greenwich, Conn.; the Rev. R. A. Riddick is the spiritual leader of Mt. Zion, Norfolk; and Dr. E. H. Bolden, was pastor of his mother church from 1891-95 and also a public school teacher.

Among lawyers now in Portsmouth are Frank L. Wilson and Thomas H. Reid, both of whom are still active in the work of the church. There is also one physician in the person of Dr. F. G. Elliott.

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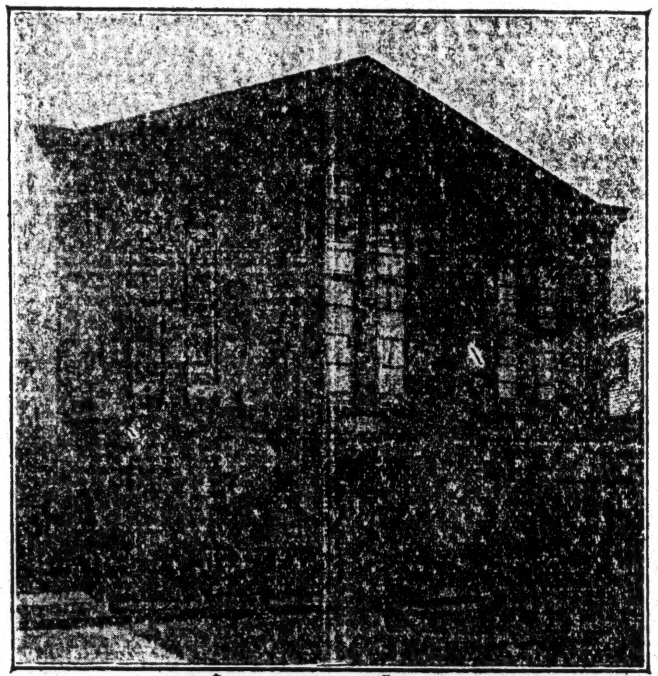
Emanuel In Its Simple Grandeur



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Standing in silent memory of the many lives which have left their imprint on the church life of Portsmouth and as a monument to those people of color who three-quarters of a century ago found religious autonomy in the midst of bondage, is the Emanuel A. M. E. Church, which was built in 1857 and first opened and dedicated on Nov. 1, of the same year. The structure seats over 1,000 people.

"Emanuel"—Diamond Jubilee Hymn

By MRS. SYLVIA B. BYNUM

Head of the Intermediate A. C. E. League, and active in the State Women's Mite Missionary Society and the Sunday School Convention.

(Sing to Tune of "Maryland, My Maryland.")

We gather here from far and near,
The history of our Church to hear.
And while her walls to us are dear,
The name Emanuel we revere.

Chorus

Emanuel, Emanuel, we love within thy walls to dwell,
And ever there thy story tell,
Emanuel, Emanuel.

Emanuel, our pride and joy,
A gift to every girl and boy.
A gift indeed not for a day,
But as the years roll on for aye.

Emanuel, Emanuel, the place our Mothers loved so well,
The place where our fathers fought and fell,
Of thee we sing, Emanuel.

Emanuel, Emanuel,
Our lips shall ever thy praises swell,
And may the music of thy song
Be wafted with the heavenly throng.

Emanuel, Emanuel,
Your path leads us upward to dwell.
The blessed path our fathers trod,
We'll tread it on to Heaven and God.

Emanuel, Emanuel,
Allen's sons are proud of thee.
Long as we live thy praise we'll tell
God with us, Emanuel.

March on, march on, Emanuel;
To sons and daughters we will tell
Just how you stand with open door
To welcome all who come and go.

O God, of old Emanuel,
We pray that thou wilt with us dwell;
And no matter what on earth betides,
We pray, O Lord, with us abide.

Church-1932

TWENTY-NINTH QUADRENNIAL SESSION OF A. M. E. CHURCH OPENS IN CLEVELAND MONDAY

Kansas City, Mo

4-29-32

May Not Fill Four Vacancies Caused by Death; Must Meet Conditions

MUST RETRENCH

CLEVELAND, O., April 27. — The Twenty-ninth General Conference of the African Methodist Episcopal Church will convene here next Monday, May 2, when 800 delegates composing the legislative body of that denomination will assemble in the St. James A. M. E. church, 8401 Cedar avenue, of which the Rev. D. Ormande Walker, is pastor.

For the first time in the history of the church the elected lay delegates will equal in number the elected ministerial delegates from the annual conferences. Thus the roster will disclose 360 lay delegates, 360 ministerial delegates and some 60 odd delegates ex-officio, including 14 bishops, 16 general officers, 15 college presidents, 12 deans, two U. S. army chaplains and one Bible society representative.

This church legislative body represents a denomination of some 650,000 members, with upwards of 5,700 church organizations, and 5,000 church edifices, valued at approximately $33,000,000. As at present constituted the general connection is divided into 18 Episcopal districts each one presided over by a bishop.

One of the principal problems that will engage the attention of the conference will be the question of whether to elect any new bishops to fill the places made vacant by the death of four bishops—A. L. Gaines, A. J. Carey, John Hurst, and J. Albert Johnson—during the past four years.

Recommends Redistricting

The bishops council, which met at Tampa, Fla., in February last, recommended that the general connection be redistricted into 14 Episcopal districts and assignments made from the present roster of 14 bishops. This recommendation will in the natural order be at once referred to the Episcopal committee, consisting of 92 representatives, one from each annual conference. As this committee has heretofore been made up entirely of ministers "the recognition of laymen's rights" to serve on this and all other committees will at once arise and may form the most important question of the conference.

Other important questions will be the reassignment of bishops to the different districts; retrenchment propositions, including the suggested combination of certain departments; the reduction of the 15 or more educational institutions to four or five; and the elimination of one or more periodicals of the church.

Wright for Bishop?

It is reported that in the event any new bishops are elected, Dr. R. R. Wright, Jr., of Philadelphia, Pa., who has been editor of the Christian Recorder for many years, is scheduled to be elected.

The sub-commission having in charge the general arrangements for the conference consists of Bishops W. H. Heard, John A. Gregg, W. T. Vernon, J. S. Flipper, secretary; Major W. T. Anderson, chairman of the local committee; the Rev. D. O. Walker, entertaining pastor; the Rev. M. R. Dixon, and Dr. John R. Hawkins, financial secretary. This committee has arranged a program for the period from May 2 to May 16 at which time on their recommendation the conference may adjourn.

Dr. Hawkins, who was here during the past week, reports the following delegates ex-officio to the conference:

Bishops by Districts

First—Bishop J. H. Jones, Wilberforce, Ohio.

Second—(Bishop W. H. Heard) A. L. Gaines, deceased.

Third—Bishop W. H. Heard, 438 N. Fifty-third street, Philadelphia.

Fourth—(Bishop H. B. Parks) A. J. Carey, deceased.

Fifth—Bishop J. A. Gregg, 532 Washington boulevard, Kansas City, Kas.

Sixth — Bishop W. A. Fountain, 564 Houston, St., N. E., Atlanta, Ga.

Seventh—(Bishop R. C. Ransom) John Hurst, deceased.

Eighth—Bishop W. D. Johnson, Plains, Ga.

Ninth—Bishop R. A. Grant, 1821 Myrtle Ave., Jacksonville, Fla.

Tenth—Bishop W. Sampson Brooks, 203 Dawson St., San Antonio, Texas.

Eleventh — Bishop J. S. Flipper, 588 Houston St., N. E., Atlanta, Ga.

Twelfth — Bishop W. T. Vernon, 548 Josephine Ave., Detroit, Mich.

Thirteenth—Bishop R. C. Ransom, Oceanport, N. J.

Fourteenth—(Bishops M. H. Davis and S. L. Green) J. Albert Johnson, deceased.

Fifteenth—Bishop W. H. Parks 1847 East Twenty-fifth St., Oakland, Calif.

Sixteenth—Bishop M. H. Davis, 1232 Druid Hill Ave., Baltimore, Md.

Seventeenth—Bishop George B. Young, 1104 Pecan St., Waco, Tex.

Eighteenth—Bishop S. L. Greene, 1224 West Tenth St., Little Rock, Ark.

General Officers

Rev. D. M. Baxter, business manager, Book Concern, 1230 North Nineteenth St., Philadelphia, Pa.

Rev. R. R. Wright, Jr., editor, Christian Recorder, 1230 N. Nineteenth St., Philadelphia, Pa.

Rev. E. H. Coit, secretary of Missions, 112 West 120th St., New York City.

John R. Hawkins, secretary of Finance, 1541 Fourteenth St., N.W., Washington, D. C.

A. S. Jackson, secretary of Education, Box 1019, Waco, Texas.

Rev. J. G. Robinson, editor of A. M. E. Review, 235 North Farson St., Philadelphia, Pa.

Ira T. Bryant, secretary of S. S. Union, Eighth and Lea Aves., Nashville, Tenn.

Rev. G. W. Allen, editor Southern Christian Recorder, Eighth and Lea Aves., Nashville, Tenn.

Rev. A. J. Wilson, secretary of Church Extension, 1535 Fourteenth St., N.W., Washington, D. C.

Rev. J. H. Wilson, editor, Western Christian Recorder, 5213 Holmes Ave., Los Angeles, Calif.

Rev. S. S. Morris, secretary Allen Endeavor league, Eighth and Lea Aves., Nashville, Tenn.

Rev. W. H. H. Butler, Church Historian, 501 Winfield St., Pittsburgh, Pa.

Mrs. C. S. Smith, president Parent Mite Missionary society, 3515 Townsend Ave., Detroit, Mich.

Mrs. P. E. Osborne, associate editor Missionary Recorder, 2811 Vine St., Kansas City, Mo.

Mrs. S. G. Simmons, editor Missionary Recorder, 157 Spring St., Charleston, S. C.

College Presidents

Kittrell college—Dr. D. K. Cherry, Kittrell, N. C.

Wilberforce university—Dr. Gilbert H. Jones, Wilberforce, Ohio.

Western university — Dr. J. P. King, Quindaro, Kas.

Morris Brown university—Dr. W. A. Fountain, Jr., Atlanta, Ga.

Allen university—Dr. D. H. Sims, Columbia, S. C.

Campbell college—Dr. W. T. Johnson, Jackson, Miss.

Payne university—Dr. E. C. Mitchell, Selma, Ala.

Paul Quinn college — Dr. Dean Mohr, Waco, Texas.

Edward Waters college—Dr. C. A. Gibbs, Jacksonville, Fla.

Shorter college—Dr. A. O. Wilson, North Little Rock, Ark.

Turner college—Dr. J. A. Jones, Nashvile, Tenn.

Flipper-Key-Davis university—Dr. T. M. Greene, Tullahassee, Okla.

Monrovia college—Monrovia, West Africa.

Wilberforce institute—Dr. F. Herman Gow, Transvaal, South Africa.

Deans of Theological Departments

Kittrell college—Rev. V. C. Hodges, Durham, N. C.

Wilberforce university—Rev. Geo. F. Woodson, Wilberforce, Ohio.

Western university — Rev. E. R. Vaughn, Quindaro, Kas.

Morris Brown university—Rev. S. H. Giles, Atlanta, Ga.

Allen university—Rev. R. S. Lawrence, Columbia, S. C.

Campbell college.

Payne university — Rev. R. E. Brooks, Selma, Ala.

Paul Quinn college—Rev. Thomas Clement, Waco, Texas.

Edward Waters college—Rev. W. G. Alexander, Jacksonville, Fla.

Shorter college—Rev. E. J. Lunson, North Little Rock, Ark.

Turner college—Rev. J. Q. Johnson, Memphis, Tenn.

Flipper-Key-Davis university.

Chaplains

Major W. T. Anderson, 2292 East 95th street, Cleveland, Ohio.

Major A. W. Thomas, post chaplain, Ft. Huachuca, Ariz.

Rev. A. J. Allen, Bible society representative, Cleveland, Ohio.

Delegates from the Fifth and Twelfth Episcopal districts who will attend the quadrennial conference at Cleveland are as follows:

FIFTH EPISCOPAL DISTRICT

Missouri Conference

Ministerial: Rev. Noah W. Williams, 15 North Leffingwell St., St Louis, Mo.; Rev. William H. Burnett, Rev. R. L. Phillips, Rev. J. D. Barksdale.

Lay: Mr. Abram Simpson, 922 N. Jefferson Ave., St. Louis, Mo.; Mrs. Nellie Coinn, Herculaneum, Mo.; Mr. Thomas Pettigrew, Charleston, Mo.; Mrs. Bertha Cunningham, 4435 Enwright Ave., St. Louis, Mo.

Kansas Conference

Ministerial: Rev. J. R. Ransom, 2247 Topeka Ave., Topeka, Kas.; Rev. R. S. Everett, 830 Sylvan St., Emporia, Kas.; Rev. W. D. Wilkins, 1308 Washington St., Parsons, Kas..

Lay: Dr. L. Louis Ransom, 2251 Topeka Ave., Topeka, Kas.; Mr. F. Maxwell, 824 Clay St., Topeka, Kas.; Mr. E. Percy Roberson, 1301 Clark Ave., Parsons, Kas.

Colorado Conference

Ministerial: Rev. L. H. Smith, 408 Wahsatch St., S., Colorado Springs, Colo.; Rev. J. M. Brown, 220 Twenty-third St., Denver Colo.

Lay: Mrs. Addie Fowler, 2841 Lafayette St., Denver, Colo.; Mr. S. C. Hunter, 518 S. Webber St., Colorado Springs, Colo.

North Missouri Conference

Ministerial: Rev. B. R. Monroe 311 Antone St., St. Joseph, Mo.; Rev. T. W. Kidd, Box 193, Lexington Mo.; Rev. J. R. Chandley, 4910 Lake Ave., St. Joseph, Mo.

Lay: Dr. H. A. Longdon, 533 Winchester St., Moberly, Mo.; Mrs. Bessie Oliver, 1904 Clay St., St. Joseph Mo.; Mr. Christopher Brown, 1009 South Fifth St., St. Charles, Mo.

Southwest Missouri Conference

Ministerial: Rev. Joseph Gomez 1916 East Twenty-third St., Kansas City, Mo.; Rev. L. P. Bryant, 2412 Park Ave., Kansas City, Mo.; Rev. F. F. Moten, 2436 Woodland Ave., Kansas City, Mo.

Lay: Mrs. Ruth Carlock, 2023 Montgall Ave., Kansas City, Mo.; Mrs. Ona B. Russell, 2025 Montgall Ave., Kansas City, Mo.; Mr. W. W. Watkins, 2436 Woodland Ave., Kansas City, Mo.

Nebraska Conference

Ministerial: Rev. C. F. Flipper 1111 North Eighth St., Kansas City, Kas.; Rev. W. B. Brooks, 338 Waverley St., Kansas City, Kas.; Rev. I. S. Wilson, 2416 Brinney St., Omaha, Neb.

Lay: Mr. J. J. Parks, 1935 North Sixth St., Kansas City, Kas.; Mr. P. G. Porter, 624 "T" St., Atchison, Kas.; Mr. G. A. Gregg, 2214 Russell St., Kansas City, Kas.

TWELFTH EPISCOPAL DISTRICT

Arkansas Conference

Ministerial: Rev. O. L. Moody, 3407 West Twelfth St., Little Rock, Ark.; Rev. A. Harris, 1923 Rice St., Little Rock, Ark.; Rev. G. B. Ashford, 721 North Eighth St., Fort Smith, Ark.; Rev. J. N. Campbell 1309 W. Nineteenth St., Little Rock Ark.; Rev. O. Sherman, 802 Hickory St., North Little Rock, Ark..

Lay: Judge Scipio A. Jones, Mosaic Temple, Little Rock, Ark.; Prof. W. J. C. Hunter, Shorter college North Little Rock, Ark.; Mrs. Hattie Trent, 1303 North Ninth St., Ft. Smith, Ark.; Prof. G. H. Evans, Taborian Temple, West Ninth St., Little Rock, Ark.; Mrs. Nellie Hart West Twentieth St., Little Rock Ark.

West Arkansas Conference

Ministerial: Rev. John W. Stinson, Box 555 Malvern, Ark.; Rev. J. M. Turner, Prescott, Ark.; Rev. J. Hearn, Arkadelphia, Ark.; Rev. E. E. Moody, Box 44, Emmett, Ark.; Rev. G. T. Sims, 317 Church St., Hot Springs, Ark.

Lay: Mrs. N. O. Blanchard, Arkadelphia, Ark.; Mrs. A. Z. Moody, Box 44, Emmett, Ark.; Mrs. Maggie Stephens, Gurdon, Ark.; Mr. D. C. Scott, Camden, Ark.; Mr. Richard Smith, Vine St., Malvern Ark.

East Arkansas Conference

Ministerial: Rev. J. M. Brown, 815 East Fifth St., Pine Bluff, Ark.; Rev. W. T. Eskridge, 422 Columbia St., Helena, Ark.; Rev. Thomas Ray, Wynne, Ark.; Rev. J. H. Clayhorn, Arkadelphia, Ark., 118 West Pine St.; Rev. J. W. Gates, Marianna, Ark.

Lay: Dr. E. W. West, Hensley, Ark.; Dr. H. W. Douglas, Helena, Ark.; Mr. W. C. White, Clarendon, Ark.; Mr. Rice Jones, Stuttgart, Ark.; Mrs. Bessie C. Howard, West Helena, Ark.

South Arkansas Conference

Ministerial: Rev. S. E. Kolen, 714 Locust St., North Little Rock, Ark.; Rev. D. A. Nelson, McGehee, Ark.; Rev. J. J. Harris, Wilmar, Ark.; Rev. W. S. Shelton, Camden, Ark.; Rev. D. Lambert, Harrell, Ark.

Lay: Mr. C. S. Smith, Crossett, Ark.; Mr. W. L. Lambert, Harrell, Ark.; Mr. J. J. Nelson, Monticello, Ark.; Mr. J. B. Bates, McGehee, Ark.; Mr. Guy Barnett, Warren, Ark.

Central Arkansas Conference

Ministerial: Rev. J. A. Dennis, Box 310, Camden, Ark.; Rev. P. H. Johnson, Box 282, Fordyce, Ark.; Rev. M. R. Dixon, 1210 Missouri St., Pine Bluff, Ark.; Rev. G. W. Blakely, Box 61, Pine Bluff, Ark.; Rev. V. M. Townsend, Camden, Ark.

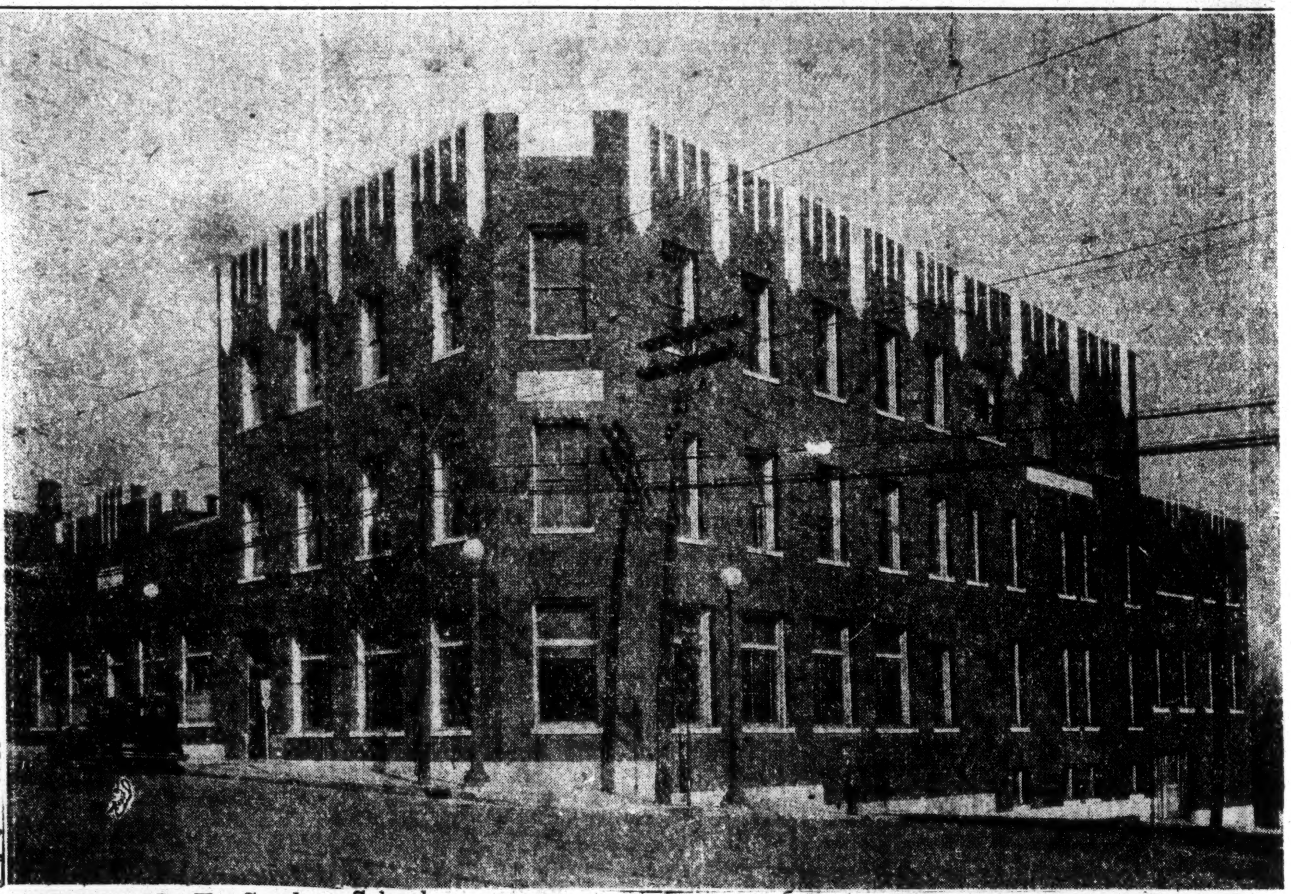
Lay: Prof. W. B. White, Dumas, Ark.; Prof. O. L. Douglass, 1102 La. St., Pine Bluff, Ark.; Dr. F. P. Lytes, Masonic Temple, Pine Bluff Ark.; Mr. L. Shumpert, Rt. 6, Box 267, Pine Bluff, Ark.; Mr. Watt Green, Dumas, Ark.

Northeast Arkansas

Ministerial: Rev. P. H. Green, Edmondson, Ark.; Rev. L. S. Overall, Newport, Ark.; Rev. P. B. Burton, Cherry Valley, Ark.; Rev. H. S. Scott, Edmondson, Ark.; Rev. I. H. Gilliam, Forrest City, Ark.

Lay: Prof. A. W. Daniels, 802 Remmel Ave., Newport, Ark.; Prof. C. W. Steward, 403 Franklin St., Forrest City, Ark.; Mrs. W. P. Q. Byrd, Batesville, Ark.; Mrs. Annie H. Curry, Carson Lake, Ark.

A.M.E. S. S. Union Publishing House



The A. M. E. Sunday School Union was founded by the Rev. C. S. Smith (afterwards a Bishop) in 1882 in Bloomington, Ill. It was made an incorporated institution in 1889 and located at Nashville on the public square.

Courier 4-30-32

Since the administration of its founder, it has had only two secretaries. The Rev. Dr. W. D. Chappelle succeeded Rev. C. S. Smith. Ira T. Bryant succeeded Dr. Chappelle.

The present secretary-treasurer, Ira T. Bryant, was elected in 1908 on the platform to make the Sunday School Union a self-supporting institution. Before his incumbency a general church day known as Children's Day furnished an opportunity for every church in the denomination to raise funds and send to the institution. Mr. Bryant made good his plan to make the Sunday School Union a self-supporting business concern. The assets and the worth of the present plant are proof of his foresight and business acumen.

Twenty-four years ago the real value of the plant was about $15,000. Today as one goes over the huge properties covering practically a block, it is easy to believe and to realize that $250,000 is a correct estimate of the value of this chuch institution. The plant is perhaps the most modernly equipped one which the race has — the very latest printing equipment being employed in order to supply the churches with Sunday School publications besides other work which this institution does for many outside concerns. The business done is estimated at $100,000 a year. Employment is given to scores of young people. This plant has been recently enhanced by a complete renovation and additions which make it not only attractive, but more valuable.

The outstanding addition to the properties is the recently constructed John Avery apartments, one of the few and most completely equipped structures owned by Negroes and valued at $30,000. Here may also be found the Home for Aged ministers which may be said to be one of Mr. Bryant's hobbies. All buildings are equipped with steam heat, electrical refrigeration and automatic sprinkler system.

The Sunday School Union publishes Sunday School literature prepared by its own editors, the literature used by the Allen C. E. League as well as a considerable volume of commercial printing.

The institution maintains and operates a department of religious education which offers courses in teacher training according to standards set up by the International Council; a department known as the bureau of information which furnishes information and help to all workers who apply for such material as will improve their Sunday School work.

The report soon to be made to the General Conference at Cleveland in May by the secretary, Mr. Bryant, will show in detail the progress made in every way by this institution during the past four years.

THE BOOK CONCERN DEBACLE.

In making reference to the bankruptcy of the A. M. E. Book Concern, Ira T. Bryant, editor of the Young Allenite, observes:

Age 4-31-32 New York

"Matters not who is to blame in the book concern debacle, the church loses nearly $100,000 in cold cash that has been put into the scheme within the past six years, to say nothing of salaries of officers out of the Financial Department. The old house at 631 Pine Street is gone too, and the church is now being asked to pay for another house recently bought by Bishop Jones for about $25,000 and now held in his name. The machinery of the old book concern is now the property of Brother Baxter, who disclaims any responsibility for the mess which now surrounds things."

The depression may have played some little part in the present misfortunes of the A. M. E. Book Concern, but the chief cause has been bad management. Six years ago the headquarters which the concern had occupied in Philadelphia on Pine Street for half a century was mortaged for $25,000 and it moved into a new building, erected at a cost of $200,000 at 19th and Pemberton Streets.

The records disclose that the new property, known as the Allen building, was deeded to a white man, and at no time has title ever been held by the book concern, the A. M. E. Church or any member. In filing a sworn statement of its indebtedness in the U. S. Court, the total liabilities were put by D. M. Baxter, manager, at $232,526.86, cash at $653.12, the total assets, including real estate, good and doubtful accounts receivable, bonds and mortages at $196,106.886.

Mismanagement and extravagance, due in the main to lack of business training and experience, have been responsible for numerous financial fiascoes in ecclesiastical circles. The source of the A. M. E. Book Concern's difficulties was the lack of good judgment in trying to float a $200,000 proposition on so small an amount of money that title to the property was at no time held by the publishing firm or anyone connected with the church. Those on the inside who engineered the deal must have been motivated more by emotion than sound business sense.

All denominations should learn a valuable lesson from the failure of the A. M. E. Book Concern. While there should be religion in business, when the successful investment of thousands of dollars is at stake, there also should be business in religion. Give the trained young men and women of the race a chance. The old hit and miss order of transacting important business affairs of the church must go. This is a new day.

Church-1932

THE SHAME OF IT—IN THE CHURCH

Rights in church property came in for a bit of legal notice when the officers of Payne Chapel A. M. E. Church obtained an order against the high-handed authority of Bishop R. A. Grant. The authority of the Bishop and the court underwent a test to the discomfort of the Bishop's appointed pastor who now may find it difficult to show cause why he should not be held for trespassing. Acting under the Bishop's instruction, presumably, the Reverend Dandridge entered the church after notice of an order from the court prohibiting such entrance. In our opinion, the man that was held is to be pitied, not that he was luckless, but that he acted the part of a senseless tool in the service of a morally discredited autocrat. The public wonder is what this church expects to reap from the seeds of hate and revenge sown in this district by this bully Bishop in this field. It wonders also if the Holy Council of this church is backing his efforts to dominate this situation, or if he is unbridled.

Reporter

The next wonder is why the constituted authority cannot or will not speak and say that it has confidence in his fitness in spite of evidences to the contrary and let the people understand that the matter of decent moral ideals is a lost art so far as this particular regime is concerned.

The Bishop seems to be determined to make his authority felt in Alabama—determined to make it appear that a charge of bastardy pending hearing in the court does not affect his influence, that he is both acceptably and invincibly entrenched and anything he does in the present exigencies will pass muster.

Birmingham, Ala.

Now, if he were a Bishop in anything else but a Negro church the accusation would have been sufficient for his removal from this field. The admitted evidence would have been sufficient to disrobe him; the publicity would have been sufficient to discredit forever his fitness for religious leadership and the whole affair would have been half forgotten history.

But he is a Negro Bishop and that in modern church parlance is too often synonymous with ecclesiastical libertinism, political marplotism, ego-autocracy and grafter. This ultra-modern non descript character developed the seeds of life tenure in religious offices and in the atmosphere of political hierarchies must meet the challenge of outraged public confidence or life tenure will go the way of Kings and Tzars. The right to rule is only divine so long as the rulership is holy—at least, under the tongue of good report. The right to rule is predicated on the presumption of fitness, and, when that presumption fails on good evidence, the obligation to obedience is discharged.

2-20-32

Any congregation with a pinch of grit and good sense should bar the doors of its house of worship when the organization of which it is a part begins winking at the revengeful tactics of its morally-discredited and politically-interested foreign bosses. The shame of it is that some power has not spoken and said to Grant, "Stop." And the assumption is that, if he had no backing higher up, he might be overcome by the personal consciousness of the shameful spectacle he makes and stop himself.

The nerve of it all!

What could be more demoralizing to the interest of the organization than to impose on people a leadership that they cannot make up their minds to follow.

What better evidence would anyone want of a man's unfitness than that he signs a written compromise on a serious charge and proceeds to whip decent people in line because they believe him not without guilt according to his own admission?

How much more nerve does a man need to make him a tyrant and who cares to take orders to perform a work of love from a source that gives unmistakable evidences of peevish hate and revenge?

It does seem to us that this area has got its belly full of "Grant."

The shame of it all is not so much the character of one weak man that occasions offense but the character of an organization of purportedly strong men that conveniently close their eyes in helpless despair while they swallow the vomit of a buzzard.

Trial of J. A. Grant, A. M. E. Bishop, Placed on the Court Calendar For Trial Monday

Independent 2-4-32 Atlanta, Ga.

Geneva, Ala., Feb. 4.—The final hearing in Circuit Court of the case of Miss Ollie Glass versus Bishop R. A. Grant is set for Monday, February 8, at which time the distinguished A. M. E. prelate will be obliged to face a jury on a charge of bastardy.

Early last summer Bishop Grant was tried by members of his church connection and is alleged to have been "whitewashed" by a few of his peers who took the position, it is said, that though guilty if turned loose at that hearing the charges pending would probably not be pushed.

Later Bishop Grant is said to have filed a suit in Chancery Court of Geneva County asking the court t oset aside the contract he is alleged to have made with Miss Ollie Glass and her parents to support her son, of whom the bishop ischarged with being the father.

This action is said to have stirred the ire of the Glass family and resulted in a warrant being sworn out for the arrest of the prelate while he was holding an annual conference in Birmingham last fall, and lodged in jail where he remained for several hours before bond was secured for his release.

Bishop Grant was convicted in Geneva County last December and the case was then carried to the Circuit Court for a final hearing which will be held Monday, February 8.—Pittsburgh Courier.

A. M. E.'s—MORE BISHOPS?

Courier

NOW while the question of Negro bishops, and bishops in general for that matter, is absorbing the attention of church supporters throughout the country, it is very interesting to note the latest statistics on the question of churches, members, church buildings, value of church buildings, number of bishops, and number of members per bishop, as affects the African Methodist Episcopal Church and the Methodist Episcopal Church, white. The comparison is very interesting.

5-12-32

For example, we have 6,708 church edifices, while the whites have 26,130. Our membership in the African Methodist Church (and we are dealing only with the Methodists) totals 545,814; while the white Methodists have 4,800,777. Our average membership per church is 81 persons, while the average membership per white church is 156 persons. The value of our church buildings is $32,092,549. The value of the white church edifices is $406,165,659. The number of Negro bishops active in the colored churches is 13; in the white churches, 21. The number of churches per bishop among Negroes is 516, while the 21 white bishops have 1,244 churches. Each Negro bishop has 41,985 members under his supervision, and each white bishop has 194,323. Each colored bishop has a church valuation under him of $2,468,657. Each white bishop has a church valuation under him of $19,341,222. It is interesting to note what would happen if the number of Negro bishops is restored to 17, or even to 16, active bishops in the United States. With 16 bishops, the average membership per bishop would not be 41,985, but 34,113, as compared with 194,323 per each white bishop.

Pittsburgh, Pa.

If each white bishop is now supervising 194,323 members, and each colored bishop is supervising 41,985, and there are only eight more white bishops than there are colored, it appears that the white brethren are doing a great deal more work than our colored bishops. These figures are taken from the United States records, and are compiled in accordance with the 1930 census, and are as reliable as figures usually are.

It would be interesting if the number of church edifices among the Baptists should be disclosed. It is generally conceded that the Baptists have a church on about every third corner in the average city, to say nothing about the little hovels scattered all over the country. If the average of members per Baptist minister should be tabulated, it would probably disclose that there are more Baptist ministers than there are churches, and that the average Baptist minister, if he had a

church, would be presiding over less than fifty members. Figures on the Episcopal church for Negroes, and the various other denominations, would be just as interesting.

There was an increase of only 75 Negro churches during the 10-year period covered by the last religious census of the United States, but the yearly expenditures had the enormous increase of $4,000,000; or, to be exact, a jump from $3,413,395 to the enormous sum of $7,600,161. These figures become decidedly interesting when we read the reports by church officials on memberships. The reports by church officials during the same 10-year period show that there was an actual decrease in members.

Here is an interesting problem, not only for the bishops, but for the church members themselves. These questions will probably be the bone of dissension and discussion during the coming conferences, and these figures ought to be decidedly helpful.

TUSCALOOSA, ALA
NEWS

MAR 2 1932

NEGROES TAKE BRAVE STEP

FAITH and courage are among the most admirable virtues and that they are possessed in generous measure by the leaders of the African Methodist Church is shown by the fact that they have decided to increase their expenditures for missionary work in Africa from $400,000 to $500,000 a year.

This courageous step was taken at a recent meeting of Bishops of the church held in Tampa and followed a glowing recital of the work accomplished among the natives of South Africa.

There is something deeply moving in this determination on the part of negroes in America to extend enlightenment to those of their own race in a far off land, made especially so by the obvious sacrifice that will be necessary in meeting the increased outlays.

NEWS
Rome, Ga.

MAR 10 1932

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YOUNGER MEN ARE NEEDED TO CARRY ON

Call 4-15-32

CLEVELAND, —A movement to retire bishops of the A. M. E. Church on half pay at the general conference nearest their 70th birthday is on foot here.

Kansas City

Measures to the effect have been drawn up and will be introduced at the General Conference whose economy session has been limited to two weeks during the month of May. The Rev. D. Ormonde Walker, is pastor of the St. James church which is entertaining the Conference.

The retirement bill, if passed will effect Bishop W. H. Heard of Philadelphia, who although 82 years old, continues to administer the Maryland, Virginia, District of Columbia, and North Carolina area left vacant by the death of Bishop A. L. Gaines, and in addition the Pennsylvania, West Virginia and Ohio area originally assigned to him.

Other bishops who would be retired under this act are Bishop H. B. Parks, elected 1908, senior bishop, Michigan district; Bishop Joshua Jones, 76, New England district; Bishop J. S. Flipper, 73, Florida district; Bishop Reverdy Cassius Ransom, 71, Louisiana Episcopal district.

Retirement of five bishops, election of two younger and more active men, and a redistricting of Episcopal areas would reduce expenses and provide for more effective supervision.

Will Set A Precedent

Heretofore, no bishop or general officer has been retired unless he himself requested it. Advocates of the retirment measure, however point to compulsory retirement at ages of 65 to 70 in other denominations, in most large private corporations, and in all departments of the federal government which require active executives.

Many of the bishops, it is known, will oppose retirement, believing that they should be permitted to die in harness. Bishop Flipper, despite his 73 years, only a few weeks ago, married again.

The necessity of decreasing Episcopal expenses and balancing the church budget will compel the reduction in the number of bishops, and an increase in their efficiency.

Churchmen point out that the denomination was compelled to borrow money this year to carry on the work. To be sure, this sum was later repaid, but the General Conference, with its large expenditures of funds, will be sure to wipe out the church reserves, leaving the treasury empty and new borrowings in prospect.

Bishop Parks Senior

Bishop H. B. Parks, the senior bishop joined his annual conference 53 years ago and was assigned to a Louisiana pulpit.

He told the 1928 General Conference meeting in Chicago:

"I do not know that I will live to see another General Conference. I am not a boy. And I don't try to deceive you. I have done my work."

A. M. E. Bishop Cleared

Call 4-22-32

Miss Ollie Glass and baby below.

To the right is Bishop R. A. Grant of the A. M. E. church, who was cleared of the young woman's charge.

Kansas City Mo.

GENEVA, Ala.—Bishop R. A. Grant of the African Methodist Episcopal church was freed of charge of bastardy made by Miss Olie Glass after the jury had been out over two hours. The contract of $2,000 entered into by the young woman and the bishop and which was mentioned numbers of time in the course of the trial, is thought to have swayed the jury.

Miss Glass, although bitterly assailed, stood by her declaration that the bishop was the father of her young son and related many details of her association with the A. M. E. clergyman.

The lawyers for Miss Glass presented many witnesses that testified to the high character of the young mother until she met the bishop.

Church - 1932

CHURCH DOORS ARE CLOSED AGAINST REV. J. T. L. DANDRIDGE

Reporter

A sample of the rebukes which R. A. Grant, bishop in the A. M. E. Church, is receiving was seen at Payne Chapel A. M. E. Church, Avenue C and Eighteenth Street, South, Sunday morning, when all doors had been locked the night before by the trustees barring Rev. J. T. L. Dandridge, the bishop's recent appointee to this congregation over a strong plea, it is said, that the members be allowed to retain their former pastor, Dr. W. D. Hargrove.

Payne Chapel is one of the old historic churches of Birmingham, having had for its pastor some of the best and most outstanding men of the Negro race.

Sunday's event made a sad picture in the life of Birmingham, and in the history of Payne Chapel A. M. E. Church. Sunday School children were also barred, as hundreds of them made their way to the temple, but could not enter. The preacher was there, the trustees were there, stewards, stewardesses, and other leaders were there and so was the spirit of Bishop R. A. Grant, which it is believed, according to old-timers, is responsible for the shake-up Payne Chapel is now going through.

As time goes on Rev. Dandridge, it is said, is losing ground with the membership, as his association with the bishop who it is charged with bastardy comes in plainer view as the story of his appearance in the Payne Chapel congregation is unraveled.

Certain other members who are expressing some sympathy for the minister sought the assistance, it is said, of Chief Fred McDuff of the Police Department. But it is stated that the chief told them that he had no authority to interfere with the temple, or to have its doors unlocked, but that he would send policemen to keep down any riot or trouble that may be brewing. This was done, and policemen were seen on the premises as the parishers milled around, and stood about in squads discussing with each other the plight in which they found themselves.

As the trouble continues the feeling against Bishop Grant, it is said, becomes more intense and desperate.

Talking with a representative of The Birmingham Reporter, a prominent member said:

"Bishop Grant tried to humiliate our pastor, Dr. W. D. Hargrove. He did it in the most foul manner. We all know that the minister has very little protection if he is to rely on the mercies of an unGodly bishop, and especially one who is charged with an ugly crime. I do not believe that Rev. Dandridge will ever be able to do any good with this congregation; he is too close to Bishop Grant."

Vote Taken Against the Preacher

Reports come to the office of The Reporter that on Wednesday night, Jan. 6, the congregation by a large majority voted not to accept Rev. J. T. L. Dandridge, but to return him to Bishop Grant. The vote by count as reported to this office was 410 against accepting him to 2 who voted for him, and 4 not voting either way.

1-16-32 Birmingham Ala

GRANT TO MEET TRIAL IN FEBRUARY

Reporter

Geneva, Ala, Jan. 20.—According to general information found in and about Geneva County, the case of Bishop R. A. Grant of the A. M. E. Church will probably be set for trial sometime during the month of February. The court is to go into session in the month of February, and it is believed that the Grant case is scheduled for hearing at that time. While confirmation of this rumor has not been had, those who are supposed to know are stating that they have no doubt but that the trial will be held before the first of March.

1-23-32

It will be remembered that the latter part of November or the early part of December the bishop faced trial on a charge of bastardy, and was found guilty. His case was sent to the Circuit Court when he posted a bond in the sum of $1,000.

This case has given the people of this district and county a great deal of concern. The girl is the daughter of a Methodist minister under the superintendency of Bishop Grant, and charges that the bishop is the father of her young son.

Birmingham Ala

Alienation Suit Against Bishop Vernon Fails

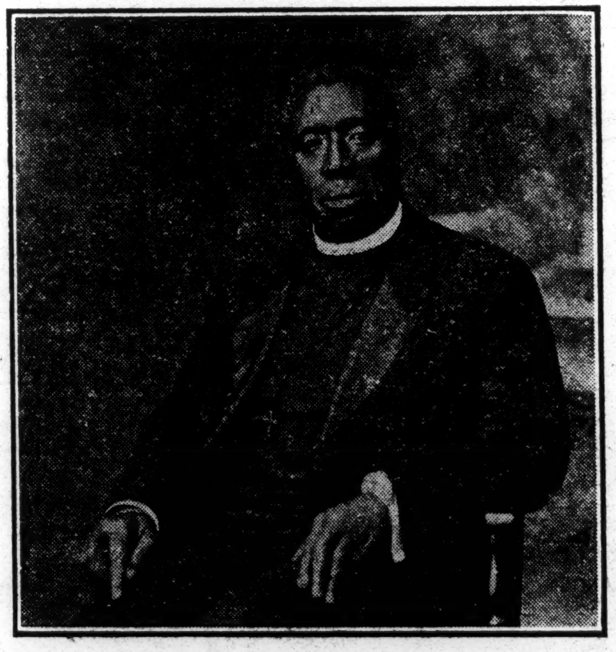
Plaindealer

Little Rock, Ark., Jan. 22.—The ten thousand dollar alienation suit brought against Bishop W. T. Vernon of the African Methodist Episcopal Church some time ago by George K. Williams, insurance broker and former registrar at Western University, collapsed in the United State District Court here this week and was dismisse. The court's ecision prevents a renewal of the charges.

1-29-32 Topeka Kansas

Bishop Vernon was formerly registrar of the United States Treasury and is now presiding bishop over the Twelfth Episcopal District of the African Methodist Episcopal Church which embraces the state of Arkansas.

Wide publicity was given the matter when the suit was brought some months ago against the prelate because of his national fame and standing as a leader in national affairs. Friends from the very beginning have stoutly affirmed the innocence of the bishop and the case has been watched with interest thruout the nation. Repeatedly, it is said, the bishop asked for a hearing



BISHOP W. T. VERNON

he was sure of vindication whenever the matter could be brought to trial. He is the recipient of numerous telegrams and phone calls congratulatory of the victory that has come to him and the vindication of his name and integrity as an outstanding church leader of the country.

ACCUSERS WITHDRAW CHARGES

1-23-32 Pittsburgh Pa. Courier

(Special to The Courier)
By Staff Correspondent.

LITTLE ROCK, Ark., Jan 21—Bishop W. T. Vernon, outstanding figure in the A. M. E. Church, who called for a 'showdown' in the $10,000 alienation suit brought against him by George K. Williams, prominent resident of this city, stands vindicated today of the charge.

The case was thrown out of the Federal court here Tuesday when Mr. Williams withdrew his charges. The ending of the suit, which completely vindicates the noted churchman, writes finis to a story which Bishop Vernon refused to have "hushed up."

Mr. Williams, formerly with the Topeka Plaindealer and the Central Life Insurance Company, is said to have been the target for a storm of criticism since he filed the suit. It is claimed that he was practically reared and educated by Bishop Vernon and that his actions were the last word in ingratitude.

He had charged Bishop Vernon with making improper advances to his wife, Mrs. Williams, a teacher in the Dunbar High School here and a member of one of the town's most prominent families. Mrs. Williams indignantly denied her husband's charges.

Prior to the finding of the Federal court, the people of Bishop Vernon's district, at their Sixth Annual Conference, expressed supreme faith in him and asked for his return for another four years. All Arkansas is happy over the outcome of the case. Following the finding of the court, Bishop Vernon and his wife left for a short vacation.

MERGERS OF A. M. E. DEPARTMENTS ARE PROPOSED

Board Of Bishops Of Church Meets In Chicago

Special to Journal and Guide

CHICAGO, Ill.—The most significan meeting in twenty-five years of the Board of Bishops of the A. M. E. Zion Church closed Friday night at Blackwell Memorial Church, Rev. L. P. Powell, pastor.

The ten bishops of the church present received the preliminary report of the commission appointed at Atlanta, Georgia, last August to survey the departmental and administrative organization of the connection.

Startling analyses of fiscal data were revealed in the commission's report. Approximately $100,000 was raised by the denomination last year, which is about 50% of the budget apportioned.

The commission recommended mergers of several of the departments of the church and indicated on a fiscal map the sections of the denomination where administrative weakness was responsible for the falling away of connectional reports.

The commission's recommendations showed that a retrenchment program is mandatory for the rehabilitation of the several departments of the connection.

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Among those expected to attend are: Bishop J. A. Gregg, D. D.; Bishop W. A. Fountain, D. D.; Bishop R. C. Ransome, D. D.; Bishop R. A. Grant, D. D.; Bishop W. Sampson Brooks, D. D.; Bishop W. T. Vernon, D. D.; Bishop S. L. Green, D. D., British Guiana and the Windwood island conferences; Bishop M. H. Davis, D. D., Monrovia and West African conferences; Bishop George D. Young, D. D., Cape Colony, Transvaal, Zambesi Natal conferences, South Africa, and Mexico.

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MERGERS OF A. M. E. DEPARTMENTS ARE PROPOSED

Journal and Guide

Board Of Bishops Of Church Meets In Chicago

1-23-32 Norfolk, Va.

Special to Journal and Guide

CHICAGO, Ill.—The most significan meeting in twenty-five years of the Board of Bishops of the A. M. E. Zion Church closed Friday night at Blackwell Memorial Church, Rev. L. P. Powell, pastor.

The ten bishops of the church present received the preliminary report of the commission appointed at Atlanta, Georgia, last August to survey the departmental and administrative organization of the connection.

Startling analyses of fiscal data were revealed in the commission's report. Approximately $100,000 was raised by the denomination last year, which is about 50% of the budget apportioned.

The commission recommended mergers of several of the departments of the church and indicated on a fiscal map the sections of the denomination where administrative weakness was responsible for the falling away of connectional reports.

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2-24-32

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Tribune

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4-22-32

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Church - 1932

A. M. E.

A. M. E. Church Picks Three New Bishops

Chicago Defender 5/21/32

(Photo on Picture Page)

CLEVELAND, Ohio, May 20.—The 29th quadrennial general conference of the African Methodist Episcopal church held here beginning May 2, which was chock full of upsets, surprises, sensations and scandals unparalleled in the history of the denomination, coasted to a close Monday night.

It was not until after two bishops had been suspneded for four years and two others subjected to severe examination about their conduct, the laymen's ambitious efforts to gain recognition on the powerful episcopal committee had been attained, and the South once again whipped delegates into line and elected three new bishops from that section, that any semblance of calm came to the meeting.

Jones and Vernon Suspended

Bishops W. T. Vernon of Arkansas and Joshua H. Jones of New York were suspended by the general conference for alleged misappropriation of church funds.

The determined fight of the laymen to get recognition on the episcopal committee was one of the major questions before the general conference and theratened at the outset to clog the workings of the convention. The laymen came here with two thoughts uppermost in their minds, to clean up the bishopric and win recognition on the committee that has been reserved for the clergy only.

Delegates voted for an episcopal committee of 60 instead of 30 as was decreed earlier in the session. The 60 will include two laymen and two of the clergy from each of the 15 districts. Lay representation appears on the episcopal committee for the first time, the previous episcopal committee having been made up of 91 clergymen.

Because of its greater membership strength the South was able to elect southerners to the bench of bishops. The North, despite coalitions and trades and because of the large number of candidates for the bishopric, went down in defeat once more.

Sims Elected Bishop

In view of the fact that considerable rivalry between clergy and educators has existed in previous conferences, the election of Prof. D. H. Sims, president of Allen university of South Carolina, presents an interesting angle. Prof. Sims is the first educator to be elevated to the bishopric, his election being credited to the added strength of the laymen.

The defeat of Dr. R. R. Wright of Philadelphia for the bishopric, for many years editor of the Christian Recorder, was one of the major upsets of the conference.

The conventon did not reduce leaders' salaries. Bishops will continue to receive $4,800 a year, the financial secretary $4,000, and the general officers and editors $3,600, the 1928 scale.

Williams Wins on Third Ballot

Rev. Noah H. Williams of St. Paul church, St. Louis, was elected on the third ballot, when his vote mounted to 350, 335 votes being necessary for election. No one gained a majority vote on the fifth ballot, but on the sixth the delegates, tired and worn, named the third bishop, Dr. H. Y. Tookes of Jacksonville, Fla.

Re-elect General Officers

Among the general officers elected or re-elected Monday morning were Dr. D. M. Baxter, business manager of the A. M. E. book department; Dr. E. H. Coit, secretary and treasurer of the Christian Recorder; Dr. J. R. missions; Dr. R. R. Wright, editor of Hawkins, Washington, D. C., financial secretary, whose reports got Bishops Vernon and Jones into trouble; A. S. Jackson, secretary of education; Dr. J. G. Robinson, editor of the A. M. E. Review; Dr. Ira T. Bryant, secretary of the Sunday school union, and Dr. A. J. Wilson, secretary-treasurer of church extension.

Dr. G. W. Allen, Nashville, Tenn., editor of the Southern Christian Recorder, who is 77, was retired by the episcopal board after serving as editor of the Recorder for 28 years.

Before a crowd of three thousand people packed to the doors of Woodland center, where all conference sessions were held, the three new bishops were consecrated in a most impressive service.

The following assignments were given the bishops: W. H. Heard moves up to No. 1, the New York district; M. H. Davis, No. 2; Reverdy C. Ransom, No. 3; H. B. Parks, No. 4, including Chicago; J. A. Gregg returned to the 5th; W. A. Fountain to the 6th; Noah W. Williams to the 7th, S. C.; S. L. Greene, 8th; R. A. Grant, 9th; W. S. Brooks, 10th, Texas; J. S. Flipper, 11th; George B. Young, 12th; H. Y. Tookes, 13th; W. D. Johnson, 14th, and D. H. Sims, 15th. To Bishop Sims, the youngest bishop in the church and the next to the last elected, goes the honor of going to Africa. Bishop H. Decker Johnson, whose name had been mentioned for disciplining, went to California.

THE METHODISTS IN REVOLT

Journal and Guide 5-28-32 Norfolk, Va.

IT is not surprising that the A. M. E. General Conference in session in Cleveland suspended two of its bishops, W. T. Vernon and Joshua H. Jones, upon sustained charges of mishandling church funds entrusted to them. A few of the bishops of the A. M. E. church have been almost constantly under fire during the past three years from forces outside the church, as well as having their official and personal conduct assailed by forces within the church, and the atmosphere of culpability in which the high churchmen moved had become so thick with the probability of guilt that a well defined revolt was in progress prior to the convening of the quadrennial conference.

Ministers and laymen went to Cleveland with the determination to do some housecleaning. The suspension of two bishops and the trial of another were the results.

First the A. M. E. bishopric had the shadow of the late Archibald Carey's indictment in Chicago thrown across it. Bishop Carey died before he had his day in court, but he and his friends moved heaven and earth to defer the day of judgment, from which death intervened to save him. Indicted for receiving bribes while a member of the Chicago civil service commission, the bishop was permitted to carry on his ecclesiastical duties.

Then came the shadow of Bishop R. A. Grant of Alabama, who, it is of record, signed a contract to pay a mere girl of his state the sum of $2,000, after she had charged him with being the father of her illegitimate child.

The A. M. E. Church body probably proceeded on the theory that Bishop Grant's acquittal of the paternity charges by an Alabama court cleared him of complicity in the charges preferred by the young mother. Despite that acquittal, there is considerable feeling among many that the court was not over solicitous to see that justice was done. Bishop Grant, for all his acquittal, remains guilty in the eyes of black America, with his signature on that damning contract outweighing all the findings of a southern jury of indifferent white men.

Church critics may now assert that an A. M. E. bishop may commit the most heinous offenses against moral standards, without fear of punishment. He may expect punishment only when he deprives the church body of monies collected by him. One is reminded only too forcibly that Al Capone was commonly said to have committed every crime nameable, yet he was constantly released by the courts and his lawyers, until he committed the unpardonable sin of withholding money from our great government, in the shape of income taxes.

If a bishop can practice the worst forms of immorality, and stand unpunished by his church peers, while two charged with mishandling funds are suspended, is there not something basically wrong with the A. M. E. Church? Of the two offenses, one would assume the former to be the more reprehensible.

Small wonder there was a revolt at Cleveland; but the rebellion did not go far enough. It should have accomplished the suspension, yea, the disrobing of Bishop Grant.

THE CHURCH CLEANS HOUSE.

Age 5-21-32 New York, N.Y.

The quadrennial conference of the African Methodit Episcopal Church, held during May in Cleveland, O., was in fact a big spring house-cleaning, the most thorough in the history of the connection. Chief interest did not center in the election of three new bishops, but in the suspension of three prelates from the bishopric for misappropriating funds.

Bishop William T. Vernon, former Registrar of the Treasury, whose headquarters were in Detroit, could not satisfactorily explain about a $17,360 shortage, while Bishop Joshua H. Jones of the First Episcopal District, which includes New York, and Bishop W. Decker Johnson of St. Louis, were unable to account for sums ammounting to $15,000 and $5,600 respectively.

The three suspended bishops were found guilty of collecting from congregations in the districts over which they presided more money than is prescribed by the church. In the case of Bishop Vernon, he was accused of accepting in four years $4,500 annually for the support of his Episcopal residence in Arkansas, which

he maintained in addition to his Detroit home.

Few believe these misappropriations of funds were made with criminal intent. Nevertheless, they were committed in violation of the rules of the A .M. E. Church. They were acts of avarice and greed in which the three bishops seemed more interested in saving money than in saving souls. The misconduct of Bishop Vernon, Jones and Johnson assumes a most serious and tragic aspect when it is remembered that the $37,960 which they are said to have collected without warrant, was mostly from pennies, nickels and dimes of hard-working men and women, many of whom made great sacrifices in order to give expression to their belief that "the Lord loves a cheerful giver."

A discredited bishop has no more right to hold office than a discredited business executive or a discredited public official. And moral lapses should be as much justification for suspension as misappropriation of funds. If there was truth in the sensational articles appearing in the Negro press of recent months, four instead of three new bishops should have been elected to vacancies.

Heretofore it has taken great courage for the minister or layman to criticise the questionable conduct of a bishop. But judging from what transpired at Cleveland that day has past. The New York Age has always stood for character and honesty in the pulpit and has not been backward in its criticisms.

President Jones Declares Father Was Not Dealt With Justly

Courier 5-28-32 Pittsburgh, Pa.

HAS ACTUALLY PUT HIS OWN MONEY IN CHURCH, CONTENDS

Wilberforce University Pledges Faith In Great Benefactor—Students Present Petition

By JULIA B. JONES

CLEVELAND, May 26th.—In an interview with President Gilbert R. Jones of Wilberforce University, the educator declared that his father, Bishop Joshua H. Jones, recently suspended from Episcopal duties for four years for alleged misappropriation of funds, is not guilty and has suffered a cruel injustice at the hands of the church for which he has practically given his life.

"He was brought to trial without having time to produce any documentary evidence to prove his innocence, but he produced living witnesses of his acts. Instead of profiting by money raised in the churches in his district, he hts actually put into his district more than $10,000 of his own money," said President Jones.

"He showed the prosecution that he had put back on the districts $33,477. In addition to this $10,000 and $6,000 for which he now holds mortgages."

Rev. John Brown of Philadelphia, one of the leaders, in the effort to have the Bishop exonerated and restored to his status said, "Certainly a man with his history should have justice in keeping his character clean."

Wilberforce Loyal

Petitions containing names of 640 students of Wilberforce University protesting the removal of Bishop Jones were attempted to be presented to the conferenc Friday morning, but were deferred when someone called for the order of the day, which was the election. Three of the students who circulated the petition, Leon Jordon, John Wilson and Alphonso Hart. were present.

Alas, Judgment Begins In the "House of God"

Amsterdam News 5-25-32

By KELLY MILLER

THE drastic action of the African Methodist Episcopal Church, in general conference assembled at Cleveland, is epoch making. The hope of the Negro for self-leadership was long centered in this great religious enterprise. This denomination was founded by men who were pure in heart and consecrated in spirit and purpose. They were by no means men of great resources, but full of faith. This church was dedicated to the proposition of the redemption of the Negro through sacrifice, faith and love. No selfish thought ever crossed their consecrated souls. To spend and to be spent was the consuming thought of their lives.

Kelly Miller.

Bishop Allen's name will go down in history among the great religious founders. He hoped to plant a church on the application of pure Christianity to and its exemplification by a lowly race of simple mind and contrite heart. Bishop Payne took up the work where Allen laid it down. He added to the original foundation the neecssary element of education and culture consecrated to the general cause. The A. M. E. Church stood out as the hope of the race.

About this time the minds of Negro youth were diverted to the field of politics under the corrupting influence of the reconstruction regime. For eight years this diverting field allured Negro youth into its pitfalls. Upon the breakdown of this short-lived regime, many of the disillusioned ones returned to their first love—the A. M. E. Church. They brought back with them the vicious methods and tricky tactics which they had learned in politics. The moral and spiritual decline of the church dates from that period.

The lamented Bishop Payne saw the evil and cried out aloud, but was helpless against it. Ambitious men, without charter or consecrated purpose, exploited the church as an agency to satisfy their selfish ambition and ambition for pelf and power. Instead of devoting themselves to the things which look Godward, the highest ecclesiastical leaders were trading their spiritual function for political power. Priests and bishops openly sought political office and boasted of their political influence, with its filthy lucre. They had tasted of the fleshpots of power. Bishops became grafters and tyrants. They must live in fashionable residences and ride in Cadillac cars. They profiteered on God's poor, which is like stealing milk from a sick babe.

Corruption in high and low places became a byword and a snare. The Allenite, an official organ of the church, became its greatest critic. If half the scandals in high places and in low places which it exposed were true, they were enough to make the race blush with shame. And yet The Allenite was continued by the support of the very denomination which it denounced. This was a self-stultification without parallel. The bishops and pastors denounced should have been put out of the church or Bryant should have been put behind the bars. Bishops were openly charged with graft and adultery without denial or condemnation by the general conference.

But, alas, judgment has begun in the "House of God." Three bishops were under indictment for graft and misappropriation of funds. Two were actually suspended for four years. I know the suspended bishops; their personal humiliation grieves me greatly. Only a beginning has been made.

Ira Bryant was re-elected editor of The Allenite. For the first time since the death of Payne the church shows signs of self-purification. My father used to tell me that a running stream would purify itself every mile. Will this denomination now thoroughly purge itself? Will the young men now begin where Payne left off and restore African Methodism to the high place and prestige which it once held for the salvation of the race?

The A. M. E. Church has been placed on the spot by the white Christian world. Behold, they say, the utter moral and spiritual collapse of this vast religious estate which Negroes have engaged to man and manage! What need we of further proof that the Negro is incapable of managing his own affairs? This reproach, mind you, is not limited to the A. M. E. Church, but applies with greater or less emphasis to other religious estates which have fallen under Negro ecclesiastical control. If this rude shock shall be heeded, not only by the church which Allen founded but by all branches of Negro churches under self-management, then the drastic humiliating action shall not have been in vain. We may yet build a monument to Ira Bryant as the purifier of a great church.

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Petitions containing names of 640 students of Wilberforce University protesting the removal of Bishop Jones were attempted to be presented to the conferenc Friday morning, but were deferred when someone called for the order of the day, which was the election. Three of the students who circulated the petition, Leon Jordon, John Wilson and Alphonso Hart, were present.

Alas, Judgment Begins In the "House of God"

5-28-32

By KELLY MILLER

THE drastic action of the African Methodist Episcopal Church, in general conference assembled at Cleveland, is epoch making. The hope of the Negro for self-leadership was long centered in this great religious enterprise. This denomination was founded by men who were pure in heart and consecrated in spirit and purpose. They were by no means men of great resources, but full of faith. This church was dedicated to the proposition of the redemption of the Negro through sacrifice, faith and love. No selfish thought ever crossed their consecrated souls. To spend and to be spent was the consuming thought of their lives.

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Bishop Allen's name will go down in history among the great religious founders. He hoped to plant a church on the application of pure Christianity to and its exemplification by a lowly race of simple mind and contrite heart. Bishop Payne took up the work where Allen laid it down. He added to the original foundation the neecssary element of education and culture consecrated to the general cause. The A. M. E. Church stood out as the hope of the race.

About this time the minds of Negro youth were diverted to the field of politics under the corrupting influence of the reconstruction regime. For eight years this diverting field allured Negro youth into its pitfalls. Upon the breakdown of this short-lived regime, many of the disillusioned ones returned to their first love—the A. M. E. Church. They brought back with them the vicious methods and tricky tactics which they had learned in politics. The moral and spiritual decline of the church dates from that period.

The lamented Bishop Payne saw the evil and cried out aloud, but was helpless against it. Ambitious men, without charter or consecrated purpose, exploited the church as an agency to satisfy their selfish ambition and ambition for pelf and power. Instead of devoting themselves to the things which look Godward, the highest ecclesiastical leaders were trading their spiritual function for political power. Priests and bishops openly sought political office and boasted of their political influence, with its filthy lucre. They had tasted of the fleshpots of power. Bishops became grafters and tyrants. They must live in fashionable residences and ride in Cadillac cars. They profiteered on God's poor, which is like stealing milk from a sick babe.

Corruption in high and low places became a byword and a snare. The Allenite, an official organ of the church, became its greatest critic. If half the scandals in high places and in low places which it exposed were true, they were enough to make the race blush with shame. And yet The Allenite was continued by the support of the very denomination which it denounced. This was a self-stultification without parallel. The bishops and pastors denounced should have been put out of the church or Bryant should have been put behind the bars. Bishops were openly charged with graft and adultery without denial or condemnation by the general conference.

But, alas, judgment has begun in the "House of God." Three bishops were under indictment for graft and misappropriation of funds. Two were actually suspended for four years. I know the suspended bishops; their personal humiliation grieves me greatly. Only a beginning has been made.

Ira Bryant was re-elected editor of The Allenite. For the first time since the death of Payne the church shows signs of self-purification. My father used to tell me that a running stream would purify itself every mile. Will this denomination now thoroughly purge itself? Will the young men now begin where Payne left off and restore African Methodism to the high place and prestige which it once held for the salvation of the race?

The A. M. E. Church has been placed on the spot by the white Christian world. Behold, they say the utter moral and spiritual collapse of this vast religious estate which Negroes have engaged to man and manage! What need we of further proof that the Negro is incapable of managing his own affairs? This reproach, mind you, is not limited to the A. M. E. Church, but applies with greater or less emphasis to other religious estates which have fallen under Negro ecclesiastical control. If this rude shock shall be heeded, not only by the church which Allen founded but by all branches of Negro churches under self-management, then the drastic humiliating action shall not have been in vain. We may yet build a monument to Ira Bryant as the purifier of a great church.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

A.M.E.

Church-1932

Suspension Asked For W. T. Vernon

Amsterdam News

Episcopal Committee Recommends This Step After Voting to Sustain Charges Against Prelate

5-11-32 N.Y.

CLEVELAND, Ohio, May 9 (ANP).—Charges against Bishop William T. Vernon, who presides over the Twelfth Episcopal district of the African Methodist Episcopal Church, of the misappropriation of $17,000 during the past four years, were sustained before the Episcopal Committee today. The committee recommended that Bishop Vernon, whose residence is given as in Detroit, Mich., be suspended without pay for two years.

The charges grew out of a fund created for the erection of an episcopal residence and other expenses during the time intervening between the last quadrennial session of the denomination, which is now in session here.

Bishop T. S. Flipper moved that the indictment was faulty and the outcome is still in doubt.

The charges came soon after Ira T. Bryant, secretary of the Sunday School Union, declared that some bishops were more interested in making money than in saving souls, when he made his quadrennial report Friday. Bryant charged that $21,250 is still owed by various conferences to the Sunday School Union, thus harking back to the fight made on him by several of the bishops who are reported to have also asked the Sunday schools in their districts not to buy their literature from the publishing concern of their own church.

John R. Hawkins after reading the long and detailed report of the financial department, of which he is secretary, collapsed. He has been in ill health for some time. Mr. Hawkins' report showed that the church had collected $1,404,000 during the last four years for its general work. It also showed that Bishop W. D. Johnson of the Mississippi diocese was short $5,000 in his accounts.

R. R. Wright, Jr., in reporting his stewardship of the A. M. E. Recorder, the oldest Negro journal in America, recommended that the business department and editorial work be merged under one managing editor. He also suggested that the Book Concern, Sunday School Union, Christian Recorder, Southern Recorder, Women's Christian Recorder, A. M. E. Review and other publications of the church be placed under one board on which there should be a member from each district.

The Rev. J. G. Robinson, editor of the A. M. E. Review, reported taking in $13,989 and that the expenditures were $5 more than what the receipts were.

Prof. Arthur Jackson of Texas, educational secretary, urged the merging of the twelve schools maintained by the connection into six strategically located places where the densest Negro population exists. He said that nearly $100,000 had been collected for education during the last four years.

National night, Friday, the conference heard the heads of numerous Negro organizations. Robert W. Bagnall of the N. A. A. C. P. spoke in place of Walter White. Eugene Kinckle Jones of the Urban League, Dr. Carter G. Woodson of the Journal of Negro History and Dr. George E. Haynes of the Federal Council of Churches of Christ in America were the speakers.

BISHOP VERNON SUSPENDED BY A. M.E. CONFERENCE

Tribune Washington, D.C.

Dr. John R. Hawkins Collapses After Reading Report To Body

5-13-32

Special To The Tribune

CLEVELAND, Ohio, May 12—The A. M. E. Conference suspended three of its bishops for misappropriating finance, totaling $38,107.72. Bishop W. T. Vernon, one-time register of the United States Treasury under President Roosevelt, was suspended Monday for a shortage of $17,300.

Bishops Joshua Jones was suspended Wednesday for a shortage of $15,000 and Bishop W. D. Johnson was suspended Wednesday night for a shortage of $5,807.72. All were suspended for 4 years.

CLEVELAND. Ohio — Bishop William T. Vernon, prelate of the Arkansas Diocese of the African Methodist Episcopal Church, was suspended for two years on a charge of misappropriating $17,300 during the last four years here Monday during the twenty-ninth quadrennial convention of the A. M. E. Church.

The aged bishop with tears streaming down his face, begged for mercy, citing his service and age. He pleaded for a change of restitution. "I hold my head high to heaven that I am not guilty of this", he shouted after the convention had voted by a vote of 480 to 138 to suspend him.

Dr. Hawkins Collapses

Dr. John R. Hawkins, financial secretary of the church, collapsed after reading a long and detailed report of the financial department. Dr. Hawkins had been in ill health for some time. His report showed that the church had collected $1,404,000 during the last four years for its general work. It also showed that Bishop W.D.Johnson of the Mississippi Diocese was short $5,807.72 in his accounts.

BISHOPS CUT.

By an overwhelming majority,the number of Bishops of the church was cut from 18 to 15. The vote was taken at the general conference session,Wednesday.This will mean a reduction of expenses of $15,000 a year or $60,000 quadrennially.

Not Owners of S.S.Union.

The report of Ira T. Bryant,secretary of the Sunday School Union,almost broke up the convention when it was revealed that the A.M.E. Church did not hold title to the Sunday School Union property at Nashville,Tenn. The revelation came when the Rev. T.J. Askew of the Third Episcopal District asked why he had been disposed as a member of the Board,as the general conference had elected him.

VERNON ACCUSED.

Bishop Vernon was accused of accepting an average of $4500 a year for the support of his Episcopal residence in Arkansas, which he mantained in addition to his home in Detroit. This amount was over and above his allowance as prescribed by the discipline of the church.

The conference was stirred to its depths when the report recommending suspension was read. Then followed some of the cleverest parliamentary manipulating ever witnessed in a Negro legislative body. Bishop Flipper with Bishop Parks presiding,charged that the indictment was faulty and the trial irregular and sought to return it to the committee.

VOTE TAKEN.

A vote of the conference was demanded.When taken it showed 480 in favor of the sentence recommended and 138 against it. Most of the Vernon support came from Arkansas and Mississippi. The influence of Ira T. Bryant and other leaders of the laity was conspicuous by its absence.

Bishop Vernon when the results were announced sprang to his feet and began an impassioned address. With all the power of his magnificent oratory he made a dramatic appeal for mercy and understanding, declaring that he was innocent. He oered to make restitution. So moved was the conference that it was predicted that a reconsideration will be had before the week is over.

Rev. C. E. "Fighting" Brooks of Champaign, Illinois, served as prosecutor against Vernon. He was assisted by R. H. Burney of Ohio.

Laymen Dissatisfied

Laymen smarting under their defeat by the clergymen for equal representation in the conference and upon the episcopal committee were muttering threats to adopt a program looking toward a lessening of the dollar money which the laity now pays into the church coffers. It was generally conceded, however, that the ministers had outwitted their lay brothers and that no change would be made in lay representation this year.

R. R. Wright, Jr., in reporting his stewardship of the A.M.E. Recorder, the oldest Negro journal in America, recommended that the business department and editorial work be merged under one managing editor. He also suggested that the Book Concern, Sunday School Union, Christian Recorder, Women's Christian Recorded, A.M.E. Review and other publications of the church be placed under one board on which there should be a member from each district.

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Proposes Merger of Schools

Prof. Arthur Jackson of Texas, Educational Secretary, urged the merging of the 12 schools maintained by the connection into six strategical locations where the densest Negro population exists. He said that nearly $100,000 had been collected for education during the last four years.

Bishop Johnson Accused

Secretary John R. Hawkins revealed in his report that Bishop W. D. Johnson owes the connection $5,600. His explanation is as follows:

"Bishop Johnson came before the Financial Board April 16, 1931, and acknowledged that he was responsible for $5,897.72 and

Charges Filed Against Three A. M. E. Bishops in Cleveland

Afro American 5-14-32

Bishop W. Decker Johnson of Mississippi Reported Short $5,600 in His Accounts.

AFRO-AMERICAN BUREAU
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A fourth, Bishop R. A. Grant, of Alabama, will probably not face charges before the end of the week. Exoneration of the bastardy charge by an Alabama court will be used as a defense.

Bishop W. Decker Johnson of Mississippi, is short $5,600 in his accounts, according to the official report of Dr. John R. Hawkins, secretary-treasurer.

The original amount is much larger for since April 1931, the report declares, Bishop Johnson has been paying the financial department at the rate of $150 a month, and on May 15, 1930, paid $1,000 in cash.

The money involved was collected from annual conferences in Mississippi for the support of the general departments of the denomination, including pension fund and fund for aged ministers, widows and orphans.

Dr. Hawkins reported "it now rests with the general conference as to what is to be done with this case."

The conference can suspend Bishop Johnson, something only one general conference has ever done with erring bishops, or it can permit him to continue paying back the shortage at the rate of $150 a month, which will require three

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"These payments have been made monthly as promised amounting to $1,750, but in February, 1932, that part of the agreemen to make restitution in full was not kept, leaving a balance due at the time of closing this report of $4,147.72.

"In additon to this, I am sorry to report that Bishop Johnson sent no money from the Northwest Mississippi and the North Mississippi Conferences of 1931. According to figures submitted by Bishop Josnson, there is due department from the Northwest Mississippi Conference, 1931, $915.68. Total $1,452.82, making a grand total of deficit due this department from the Eighth Episcopal District of $5,600.54. It now rests with the General Conference as to what disposition is to be made of this case."

Report Praised

Secretary Hawkins further revealed in his report, which was one of the most business like of the entire group, that the dollar money collections had decreased $118,289.04. Thirteen districts showed a net decrease of amount aggregating $14,443.09, while the five remaining districts totaled an increase of 23,154.04. The eleventh district under Bishop J. S. Flipper led the liability column to the tune of $43,129.27 with Bishop Johnson's district, the eighth, following with $20,108.49 behind. The lowest decrease was from the eighteenth district presided over by Rev. S. L. C[illegible]n, amounting to $123.41.

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Under these circumstances, no wonder the membership fell and contributions declined. The unsophisticated mind is basically honest. But the most serious loss was sustained when the membership and laymen began to lose confidence in the denomination as a moral and spiritual force. The high minded and honest preachers and laymen of the Church, of whom there are scores of thousands, will sanction all I am saying. Their tongues were tied by fear and threats of reprisal.

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The A.M.E. Church has been placed on the spot by the white Christian world. Behold, they say, the utter moral and spiritual collapse of this vast religious estate which Negroes have engaged to man and manage! What need we, of further proof that the Negro is incapable of managing his own affairs? This reproach, mind you, is not limited to the A.M.E. Church, but applies with greater or less emphasis to other religious estates which have fallen under Negro ecclestical control.

If this rude shock shall be heeded, not only by the Church which Allen founded. but by all branches of Negro churches under self management, then the drastic humiliating action shall not have been in vain. We may yet build a monument to Ira Bryant as the purifier of a great Church.

Church—1932

SIN IN HIGH PLACES

The A.M.E. General Conference, which met in Cleveland, Ohio, is to be commended for the courage to suspend two of its bishops for misusing the people's money.

Bishop W. T. Vernon, a former register of the United States Treasury, and Bishop Joshua Jones were suspended for four years. Both of these men have made an unsavory reputation. They have conducted their holy positions in a very unholy fashion. They have degraded themselves, their positions, and the Church.

The conference failed to act on Bishop Grant, who is reported to be the father of a child by a nineteen-year-old girl in Alabama.

5-20-32

Such acts by bishops of a great church are bound to have their reaction on the ministers under them. And as a result of general unholy conduct on the part of bishops and ministers the laity and the world are losing confidence in the church. The fact is that the church has degraded from the bishops on down to the sexton and Christianity with both colored and white people is at a low ebb in these United States.

Washington, D.C.

Churches are running gambling games the same as "the numbers racket." They raffle off anything. Award prizes for this and that. Sell chances on anything from a turkey to an automobile. Then where is the difference between the world and the church? The church has become the laughing stock.

With stealing bishops, immoral bishops, racketeering bishops, grafting pastors, and bootlegging members, the church of the Living God in America has slipped from its high place and is now languishing in the mire of the world. If the blind leads the blind, where will they land? All of this is bad influence notwithstanding those who are true to the faith.

This same A.M.E. General Conference reported that its dollar money was $118,000 less for this conference than the last one. There is a falling away. The church is failing, crime is raging, and prohibition has done much to bring about much that now exists.

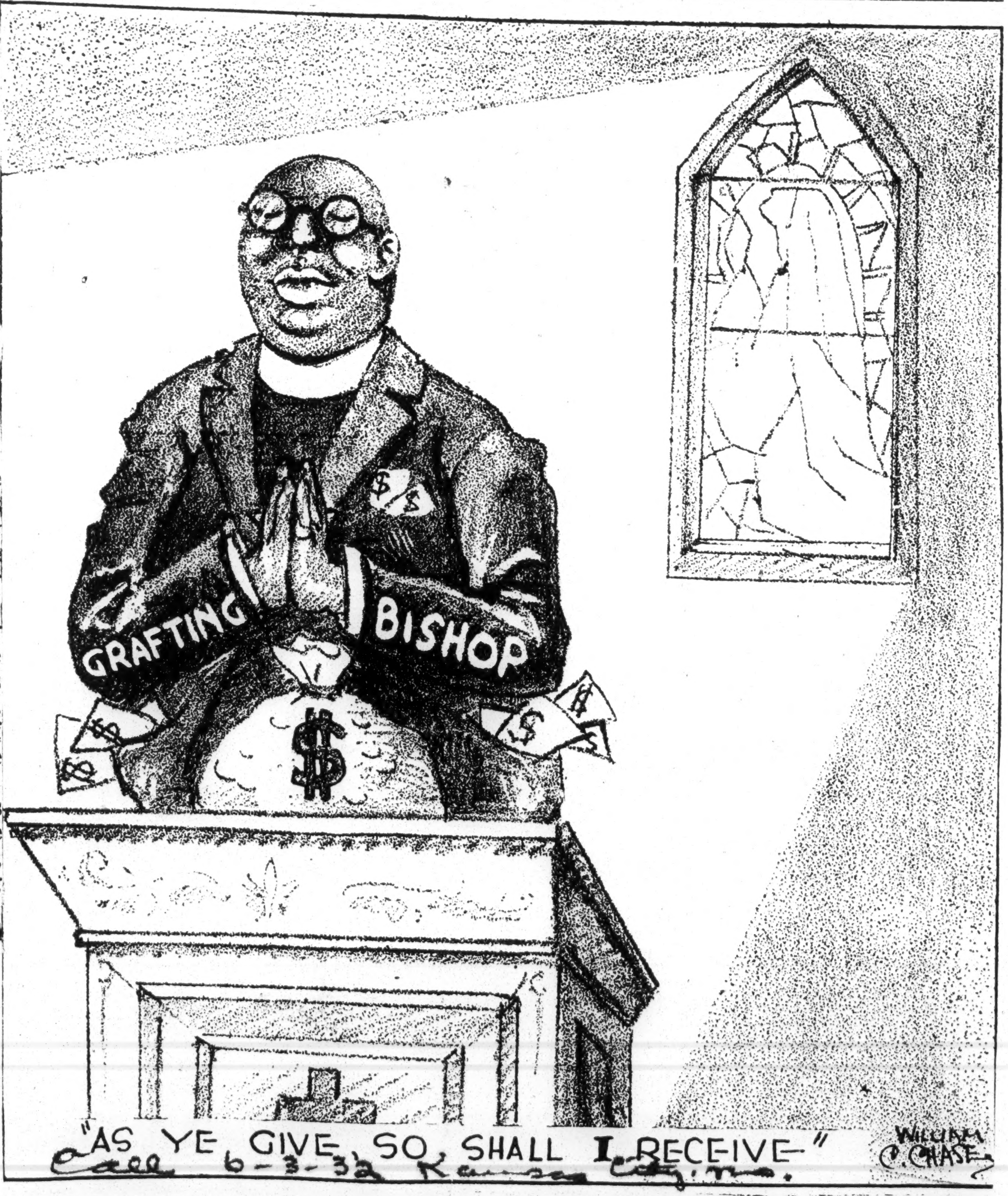
There is truly sin in high places and sin abounds in all places.

LOYALTY BUT NOT ARGUMENT

Mrs. R. A. Grant defends her husband, the Bishop on the ground that other church leaders have their shortcomings. True, but is the existence of an evil any reason why the church shall stop trying to lead men to the good life? Instead of Bishop Grant's position being the better for the like company in which he finds himself, it is the more reason why the church shall clean house. Morals are a shifting code, but even at the vanishing point, they give no excuse for what Grant has done.

THE LOOTER

---By Chase



—Courtesy N. Y. Amsterdam News.

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y J. G. Robinson, D.D., Editor of the A. M. E. Review

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Church—1932

CONFERENCE FAILS TO ACT ON SHORTAGE

Call

Bishop Willing To Pay Back $10,769 "Holy Money"

6-4-32

By CARL MURPHY

(Editor, Baltimore Afro-American)

Kansas City, Mo.

"My case is different from that of the two bishops you have already suspended," pleaded W. Decker Johnson, then bishop of Mississippi, before the A. M. E. conference last week at Cleveland, Ohio, in a successful effort to avoid being unfrocked himself.

His case was different. From my point of view it was worse. In fact it seemed to me the most flagrant case of mishandling of church funds which came before the General conference.

Bishop W. T. Vernon was found guilty of securing $16,360 from the members of his conferences by illegal methods. That is he permitted them to vote him various sums of money for an episcopal residence or bishop's home in excess of the $100 that the church law sets as a maximum.

Jones $15,000

Bishop Joshua Jones of the New England, New York and Pennsylvania area, was similarly remiss to the tune of $15,000, it was charged. His accounts were so involved that the conference could get no clear picture of the manner in which he received and paid out money.

However, both of these bishops raised assessments for the support of the general church and reported them accurately and satisfactorily to the secretary-treasurer, John R. Hawkins, in Washington.

Got Money from The Poor

This is the money which Bishop W. Decker Johnson admitted taking and using for other purposes.

This is the $10,769 in good coin of the realm that Bishop Johnson collected from the impoverished people of Mississippi who gave it to him to pay into the general treasury of the church for the pension fund of aged preachers, widows and orphans, for education, for missionaries overseas, for his own salary and that of other bishops and general officers of the church.

Treasurer John R. Hawkins, in his annual report, said this of Bishop Johnson's shortage:

"Bishop Johnson came before the Financial board April 16, 1931, and admitted he was responsible for $5,897 and said, if given the privilege, he would make payments on this deficit at the rate of $150 a month and in February 1932, he would make payment in full.

"These payments have been made monthly, as promised, but in February 1932, that part of the agreement to make restitution in full was not kept.

"In addition, Bishop Johnson sent no money from the N. W. Mississippi conference, $537.14, and N. Mississippi conference, $915.48, in 1931.

Church Extension Fund

"This was bad enough but Bishop Johnson was chairman of the Church Extension department of the entire denomination, and the report of the Rev. A. J. Wilson, its secretary, shows that ten of Bishop Johnson's twenty-four annual conferences sent no money to this department. His shortage here was $2,200 and to the Education department $380."

Holy Money

Bishop Johnson took this money given to him for this holy purpose and used $4,000 of it, he said to pay a note on Campbell college, one of the church schools that was $15,000 in debt. He used other monies totaling $1,000, he said, to pay teachers' salaries. All told he accounted, according to my records, for some $5,000 to $6,000.

For the balance, he did not satisfactorily account except to say that he did not use a penny of the money for his personal use.

Weak Argument

The weakest part of his whole argument was his explanation that he had taken the money hoping to be able to repay the church when the ministers of his state gave him an anniversary. Because of the 1928 flood and the 1929 drought he said, his ministers were unable to make their "free will" gifts to him as large as those given to the previous bishops of Mississippi.

What Saved Johnson

At least four factors contrived to save Bishop Johnson's skin. There may have been others, but there were certainly four.

First, he was a native of Georgia and was well liked during the 1924-28 period he served in Texas. In addition the men of Mississippi preferred no charges against him. Why should they? He had not taken money belonging to them, but money belonging to the denomination's general treasury.

Secondly, there was an evident combination of friends of the accused bishop and friends of Ira Bryant, which amounted to an understanding that Mr. Bryant's friends would save the bishop and in exchange the bishop's friends would vote to re-elect Mr. Bryant. The agreement was kept and Georgia, Texas and Mississippi voted almost solidly with Mr. Bryant when Bishop Monroe Davis, Bishop R. A. Grant and Bishop W. A. Fountain sought vainly to impeach him.

Delegates Afraid

Thirdly, the conference had already done the unheard of thing of suspending two erring prelates. Charges were in the making against Bishop W. H. Heard and Bishop R. A. Grant. The majority of the delegates evidently concluded that unless a stop was made somewhere, half the bench of bishops would be under fire, and the confidence of the mass of Methodists so severely shaken that collection of finances would be almost impossible.

The fourth factor in the saving of Bishop Johnson from the two-year suspension recommended by the Episcopal committee was the bishop's own eloquence.

Eloquent Stuff

The gray-haired, stocky prelate told of an ancient nestorian custom of disposing of aged men by throwing them into the sea. Custom required the old man's own son to perform this act.

As the bishop told of one case he said the old man going to his death wept as his son carried him up the hill.

"I do not weep for myself," he quoted the aged one as saying, "but I weep because I see your son forty years from now carrying you up this hill to hurl you into the waves below."

Delegates Weep

Delegates wept as Bishop Johnson told this story, and when he asked "how can I pay you back if you take away my post? Where am I to get the money? they sobbed afresh.

"Will you bring dishonor upon my wife? Shall I take my children out of school?" he shouted and the delegates shouted "noes" so loud they could be heard a city block.

They voted 526 to 65 against suspension.

A Lesson to Them

Sentiment of the conference was to the effect that while house had not been thoroughly cleaned, a beginning had been made and bishops were publicly admonished to "let that be a lesson to you all."

Bishops are going to live on their salaries, hereafter, and unless all signs fail, there are going to be no more glaring cases of mishandling of funds.

Bishop Brooks

That this is true is best attested by Bishop Sampson Brooks of Texas, certainly one of the most upright lovable and sincere members of the bench. Bishop Brooks said, "I have always been a good bishop, but from now on I am going to be a better bishop."

"BISHOP JONES NOT GUILTY"—HEARD

"Bishop Jones, although he was convicted of a serious offense, is not guilty," said Bishop William H. Heard, 81-year-old bishop of the First Episcopal District of the African Methodist Episcopal Church, last Monday, as he made his official appearance before the A. M. E. Ministers' Alliance of Philadelphia and Vicinity in the A. M. E. Bulding, 19th Street and S. College Avenue.

"The laymen cannot be blamed for the suspension of Bishop Jones. There were no laymen on the Episcopal Committee who recommended the action. Bishop Jones would not have been suspended if he had not fought the General Assembly. He was given the chance to be superannuated on account of his age, but he preferred to fight such action. The Bishops themselves do not know how such a hectic thing occurred. It started as a small storm of protest and grew into a cyclone, and any thing that fell in its path was doomed. **It was unfortunate that it had to be the former Bishop of the First District. It might have been me or any Bishop, for the law that the action was based upon has been disregarded by all of us,** and although it was in the church discipline, usage had nullified any import that the law carried. The laymen and clergy of the church had become disgruntled and their pent-up feelings sought an outlet. **Even now we do not know if the fury of the attack has spent itself.**"

The above is taken from the **Philadelphia Independent,** one of our local weeklies, and purports to be an accurate report of an address recently made by the presiding bishop of the First Episcopal District of the A. M. E. Church.

These words of Bishop Heard express more accurately than anything we have read as to what went on at the General Conference. They show a deeply laid conspiracy to put Bishop Jones on the shelf and the punishment he got for not willingly retiring. It is the honest acknowledgment that Bishop Jones was no more guilty than most of his colleagues.

Truly here is an example of sacrifice of one for the group. "He is despised and rejected of men: a man of sorrows and acquainted with grief: and we hid as it were our faces from him: he was despised and we esteemed him not. Surely he hath borne our griefs. * * * He was wounded for our transgressions * * * bruised for our iniquities."

It is as if Bishop Heard had said: "All we like sheep have gone astray. We have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

But somewhere in the passages from Isaiah are these words: "And with his stripes we are healed."

History will prove whether the stripes were justifiable. But the thing most uppermost in the Church to-day is: Are we to be healed? Will the Vernon-Jones incident teach its lesson or must even worse come? It is openly proclaimed by a bishop that the law had been nullified. Will it continue to be? Do we need more stripes before we are "healed"?

Will bishops continue to force the people to pay "emergency funds," and "episcopal residence funds" and "church aid funds," and other funds not provided for by the discipline?

Will bishops continue to act as custodians of funds and not report? We calculate that during the past 25 years more than a million dollars has been collected and no report can be found of the same in the minutes of any conference or general conference.

Shall bishops continue to sell appointments to the highest bidder and get away with it?

Have the people no rights? Must they yield to what they know is illegal and indeed immoral?

As Bishop Heard said, **"Even now we do not know if the fury of the attack has spent itself."** Nothing that has happened in the Church in all its history has so awakened the laity than the fact, taught them by the preachers themselves, that bishops may be tried and suspended, and most of all deprived of salary. They knew there was a law for it, but it seemed that everybody took the law for a joke. But now they see that law is law—law for the layman, law for the preacher, law for the bishop.

It is our sincere hope , however, that with unanimous co-operation all the bishops, elders and ministers will set out to heal the situation, to march forward to higher ideals of service. As Abraham Lincoln said, near the close of the Civil War, let us now say: "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us finish the work we are in, to bind up the Nation's (Church's) wound, to care for him who shall have borne the battle, and for his widow and his orphans, to do all which may achieve and cherish a just and a lasting peace among ourselves and with all nations."

Let us "Clos[illegible] let us forget animosities, let us turn to God and ask him to make us His instruments in making a purified church, to lead onward and upward the people committed to our care. This is our earnest and sincere desire.

Church-1932

A.M.E.

JOHNSON IS EXONERATED OF CHARGES

Journal and Guide

Delegates Ballot 22 Hours To Pick Bishops

5-21-32

LAYMEN WIN FIGHT

Norfolk, Va.

All General Officers Except One Are Re-elected

CLEVELAND, Ohio—(ANP) —The Rev. Dr. Noah W. Williams, pastor of St. Paul A. M. E. Church of St. Louis, Mo.; the Reverend B. Y. Tookes from Florida; and the Reverend Dr. David Henry Sims, president of Allen University, Columbia, S. C., were elevated to the pinnacle of the African Methodist Episcopal Church last Saturday when the delegates to the 29th Quadrennial Conference of that body elected them to the sacred and holy office of bishop.

Battling with an intensity which marked the climax of the most interesting, progressive, and turbulent conference which the church has ever held, the delegates voted from eleven o'clock on Friday morning until nine Saturday morning without adjournment until the election was over.

Named on Third Ballot

Rev. Mr. Williams was the first to be elected. He was named on the third ballot. On the first ballot he had received 259 votes. The count stood at that time, Rev. Mr. Williams 259, Rev. Mr. R. R. Wright, 213, Rev. Mr. B. Y. Tookes, 159, with the balance of the votes scattered throughout a large field. Rev. Mr. Williams received 314 votes on the second ballot and the necessary 350 on the third vote.

The first two ballots were barren or result; Rev. Mr. Williams was elected on the third. On the fourth and fifth no one was elected. On the sixth, after a heart breaking attempt, Dr. R. R. Wright, editor of the Christian Recorder, who had been one of the favorites, and whose elevation to the ermine had been almost conceded, withdrew, convinced that he could not win.

Those who said many of the delegates were prejudiced against Dr. Wright because of his erudition and "high brow" attitude were unable to sustain that viewpoint when on the sixth ballot Dr. Sims, one of the ablest and best educated men of the denomination, was chosen.

Tookes Defeats Wesley

On the seventh and last ballot Rev. Tookes won another close and interesting contest from Dr. Charles H. Wesley of Howard University by 21 votes. Again the popular preacher type of minister backed by skillful trading of votes, won over the scholar. Dr. Wesley had been held up as the new type of minister who could ~~wear the robes~~ of the poses.

Claim is made that the recommendation of the board of bishops for one dollar general claims and one dollar benevolences is no relief from the present assessment of two dollars. Prominent ministers and laymen claim that a straight assessment of a dollar can and will bring as much revenue as the old assessment of two dollars, because it will be easier to collect. There is a sharp division of opinion on this point and a struggle is promised when the matter comes to the floor of the conference.

To Cut Salaries Ten Percent

The original recommendations of the board of bishops, presented to the General Conference on the opening day, made no reference to a cut in salaries, but on Saturday morning the bishops recommended a ten per cent reduction in salaries of all bishops and general officers. This met with general approval, and appeared to be the result of rumors that the budget committee would make such a recommendation. There is little doubt that it will be adopted.

Such a reduction will mean a saving of approximately $6,000 in salaries annually. There has been a great reduction in the collection of general claims during the past four years. Only 63 per cent of the general claims have been raised during the quadrennial period. Most of this deficit has occurred during the past two years. The deficit has resulted in arrears in salaries as much as five to six months.

It is highly probable that the general conference will not elect any bishops, though normally there is one vacancy. Bishop F. M. Jacobs having died December 31, 1931. It is rumored, however, that owing to the enormous expense of maintaining a resident bishop in Africa appointed from the American church that Rev. Osam-Pinanko, prominent African minister, will be elected to superintend the work in Africa. He is a graduate of Livingstone College.

Women Wish to Handle Their Money

Considerable agitation has developed regarding the administration of the affairs of the Women's Foreign Missionary Society. The women are demanding that the entire control of their organization together with the disbursement of funds be in control of the women. This demand is all the more insistent, because four years ago, the officers of the society were deprived of membership in the general conference.

It is reported from reliable sources that only 25 per cent of the money raised for foreign missions actually reaches the foreign field, owing to excessive expenses of the administrative offices. Dr. H. T. Medford, executive secretary of the department, with offices in Washington, D. C., has had charge of all disbursements, under the direction of the foreign mission board.

Dr. Medford himself has recommended drastic changes in the personnel of the foreign mission board, with a majority of women members. Mrs. Daisy F. Johnson of Birmingham is president.

A flood of resolutions were introduced at the Saturday morning session, the first time for such business in the present session. Rotation of bishops, so that no bishop will preside in the same annual conference more than two years; limiting bishops' term to eight years;, restoration of suffrage to general officers and bishops' wives and widows; election of presiding elders and time limit of service; and various other revolutionary changes were proposed in resolutions offered or in process of preparation.

Survey Commisison's Report

A bitter fight was precipitated on the floor when the Survey Commission through its secretary, Dr. J. W. Eichelberger of Chicago, attempted to report last Wednesday morning. Because of recommendations for drastic and revolutionary changes in the set up of the church, based upon findings of the commission, it is alleged that powerful pressure is being brought to bear to suppress the report and prevent its submission to the General Conference.

In view of the fact that the commission was appointed in the interval of the general conference, a majority of the bishops hold that the commission should report to the board of bishops, which body appointed it, rather than to the General Conference.

On the contrary, Bishops J. W. Martin and C. C. Alleyne, together with a majority of the members of the commission, hold that inasmuch as the board of bishops is amenable to the General Conference the commission's report should be presented to the General Conference.

Bishop Shaw Railroads Report

The survey commission was thwarted in its attempt even to have the report referred to the proper committee for consideration and report, when Bishop B. G. Shaw, of Birmingham, who was presiding at the time, ruled the report out of order.

The fight was reopened with renewed vigor when Dr. C. L. Alexander of Washington, D. C., chairman of the church extension committee, reported and recommended continuance of the board as at present, which in substance is contrary to the recommendations of survey commission's report and to the general sentiment throughout the church for retrenchment and consolidation. The survey commission report, because of revelations of an unfavorable nature, has not been given to the members of the General Conference.

Seeks Retrenchment

Dr. J. C. Taylor of Rochester, succeeded in having a motion passed which provided for the appointment of a special committee to study the whole question. When this committee has been appointed, it is rumored, the survey commission will insist upon a hearing and presentation of its report.

Seek to Cut Expenses

Considerable excitement attended the Thursday session of the conference when the budget committee advocated a cut in general conference expenses of 27 per cent. Pandemonium reigned as Rev. F. D. Douglas presented a motion that no other assessment be levied than the one carried in the budget. The budget recommended was $160,000 and massed the reductions on the annual conferences. The survey commission of which James Eichelberger is chairman is said to have felt that even $160,000 was too high.

The budget committee's report was finally adopted with iron clad amendments preventing any padding of pastor's certificates or the developing of any additional burdens on the membership of the church.

Would Sell Schools

The educational committee threw another bombshell when it recommended the closing of the secondary schools located at Warren, Ark.; Madisonville, Ky.; New Bern, N. C.; Edenton, N. C.; Greenville, Ala.; and Lancaster, S. C. The recommendation was made that these properties be sold and that the money received be used at Livingstone College except in the cases of Madisonville, Ky., which will be used as a home for superannuated ministers, widows and orphans.

Considerable opposition to the plan was voiced by Bishop W. J. Walls of Chicago who has charge of several schools in the South.

Further cuts were considered when recommendations were voted to merge five major departments in such a way that only two paid secretaries shall be employed. The Church Extension Society will operate under the board and without a paid secretary, while the Home Missions Department is merged with the Brotherhood and Relief Department. The Department of Religious Education, including Sunday School and Christian Endeavor, with two paid secretaries, was merged with the Department of Education, which will be known as the Department of Christian Education with one paid secretary.

Assign Zion Bishops

The Episcopal committee, which has charge of the arrangement of episcopal districts, and the assignment of bishops to them, made its final report Friday. The report was adopted. The districts and the bishops assigned are as follows:

1st Episcopal district, Bishop J. S. Caldwell of Philadelphia; Conferences: Philadelphia and Baltimore, Virginia, New York.

2nd Episcopal district, Bishop L. W. Kyles of Winston-Salem; Conferences: Western North Carolina, Central North Carolina, Blue Ridge.

3rd Episcopal district, Bishop G. C. Clement of Louisville; Conferences: Ohio, Cape Fear, West Central North Carolina.

4th Episcopal district, Bishop J. W. Woods of Indianapolis; Conferences: Albemarle, North Carolina, South Mississippi, Georgia.

5th Episcopal district, Bishop Paris A. Wallace of Brooklyn; Conferences: New Jersey, Tennessee, Allegheny, East Tennessee, and Virginia.

6th Episcopal district, Bishop B. G. Shaw of Birmingham; Conferences: Alabama, North Alabama, West Tennessee and Mississippi, Louisiana.

7th Episcopal district, Bishop E. D. W. Jones of Washington, D. C.; Conferences: Pedee, Palmetto, South Carolina, Kentucky.

8th Episcopal district, Bishop W. J. Walls of Chicago; Conferences: New England, West Alabama, Florida, Ca-

haba, South Florida, South America.

9th Episcopal district, Bishop J. W. Martin of Los Angeles; Conferences: Missouri, Michigan, California, Oregon-Washington, Southwest Rocky Mountain.

10th Episcopal district, Bishop C. C. Alleyne of New York City; Conferences: Western New York, Indiana, Central Alabama, South Alabama.

11th Episcopal district, Bishop W. W. Matthews of Washington; Conferences: Texas, Oklahoma, Arkansas, North Arkansas; African Conferences: Liberia, West Gold Coast, East Gold Coast, Nigeria.

Sidelights at Zion Conference

Monday night, May 9, was given over to the interests of Livingstone College. President W. J. Trent's report was loudly acclaimed. The work of Livingstone College has gone forward unabated during the past quadrennium, and it is now proposed to discontinue some of the smaller institutions, which are no longer needed because of the growth of state schools, and that the work of Livingstone College and the Hood Theological Seminary shall receive large support.

Mordecai Johnson Speaks

Lauding the genius and influence of the Negro church and paying a glowing tribute to the loyalty of the members of their church and ministry, Dr. Mordecai Johnson, president of Howard University, Washington, delivered a brief but powerful address to the conference.

Vote Bond Issue

The conference voted to authorize the board of finance to issue $50,000 in bonds for a period of ten years to relieve the tense situation now existing in the church, due to the deficit in the collection of general claims.

Historiograher Eliminated, Two Missionary Societies Merged, Church Redistricted to 15 Episcopal Districts

In the late General Conference, just closed in Cleveland, Ohio, May 1932, the Committee on Redistricting recommended by the Bishops of the church, concurred by the General Conference, saved approximately one hundred thousand dollars. When we left the General Conference in Chicago, May 1928, there were 18 Episcopal districts that composed the African Methodist church. During the past quadrennium, the Lord transferred four of the Episcopates to their rest in the skies. This left 14 to carry on. They did so with compliments to the church. These fathers, in council in Tampa, Florida, recommended only 14 districts to comprise the entire church. Three new bishops were elected and the districts diminished to 15. Two of the fathers were discontinued, thus leaving 12 actively engaged prior to the election. In the whole, we have now 15 districts, 15 presiding Bishops, which reduces the number by three.

The Bishops receive for salary per annum four thousand ($4,800.00) eight hundred dollars, eighteen as the number was when we left Chicago, which fixed the monthly pay roll at $7,200 or $86,400.00 per annum for the Bishops. At present there are only 15 Bishops, monthly pay roll is $6,000.00 or $72,000.00 per annum, which gives a saving of $14,400 annual or $57,600.00 for the quadrennium on Bishop's salary. In Cleveland, one General Officer was blended with the work of Bishop Ransom, or rather Bishop Ransom accepted position of Historiographer in connection with his Episcopal duties which saved the church, in salary for the quadrennium, $14,400.00; total saving in Bishops' and General Officers' salary for the four years, $72,000.00.

The combining of the two Missionary societies will give a splendid amount. Heretofore it took almost, or more than one-half of the Missionary dollar to get the money to the Missionaries in foreign fields. Add that to the $72,000.00 saved in salaries of Bishops and General Officers with other trimmings saved, will give the church fully one hundred thousand dollars saved during the present quadrennium. The $72,000 in the two items represent a saving sufficient to pay the entire salary of the fifteen Bishops for one year.

IRA BRYANT ATTACKS METHODS OF HANDLING A. M. E. MONEY

Charleston, S. C., Sept. 8.—(By A. N.P.)—At the closing session of the A. M. E. laymens meeting which was held at Charleston, Friday, several hundred heard Ira T. Bryant, secretary-treasurer of the A. M. E. Sunday School Union, Nashville, Tenn., tell about the irregularities, dishonesty and bad management of the financial affairs of the A. M. E. Church.

Those responsible for the financial affairs of the church were afraid of any checking up on their church, he said. He viciously attacked certain general oficers, presiding elders and bishops. His audience listened attentively to his charges for two hours.

Three sessions were held by the laymen. In the morning session welcome addresses and President W. Y. Young's annual address was delivered. In the afternoon, committee reports were read and a definite program for state activities of laymen was formulated and adopted.

The resolution which was unanimously adopted was "that the A. M. E. laymen of South Carolina unalterably disapprove and condemn the policy or system about to be initiated at Allen College, where one individual is placed in sole control of all funds raised by the people of the State without any check or means of protection and recommend a sufficient responsible finance committee be created to guard and protect the interest of the people who supply the money for the maintenance of the church school.

They also opposed the merging of Allen with Kittrell College of North Carolina.

9-10-32

Church - 1932

BISHOP GRANT'S CASE GETS UNDER WAY

CIRCUIT COURT ROOM, GENEVA, Ala., April 14.—Bishop R. A. Grant, of the African Methodist Episcopal Church, is being tried here today before a jury of twelve men on the serious charge of bastardy. A warrant was sworn out for him some months ago by young Ollie Glass when he failed to carry out his contract, or when he set in motion an order to invalidate the contract for the support of Miss Glass' young son of whom she charges the bishop of being the father.

The case started Wednesday morning with County Solicitor A. A. Smith and the Honorable W. O. Mulkey prosecuting. All the evidence for the state and the defendant, Bishop R. A. Grant, has been submitted, and the case is being argued before the jury this morning.

4-16-32

This case has created quite a bit of interest throughout the county and state, and a large number of people of both races are looking on with eager anticipation as to what the verdict will be.

The young woman contends that Bishop Grant is the father of her baby, and gives a very vivid description of the association, the time, the place, and the agreements. The bishop denies his guilt, but made a contract some months ago to pay to the young woman $2,000.00, paying $300.00 in advance, and balance divided in equal installments.

Election Of Bishops And Mergers Of Schools

Journal and Guide 4-30 32 Norfolk, Va.

800 Delegates Prepare To Gather At Cleveland Session Next Week

Among A. M. E. Conference's Chief Problems

CLEVELAND, Ohio—(CNS)—The twenty-ninth General Conference of the African Methodist Episcopal Church will convene here next Monday, May 2, when 800 delegates composing the legislative body of the denomination will assemble in the St. James A. M. E. Church, 8401 Cedar Avenue, of which the Rev. D. Ormande Walker is pastor; and respond to the quadrennial roll call.

For the first time in the history of the church the elected lay delegates will equal in number the elected ministerial delegates for the annual district conferences. Thus the roster will disclose 360 lay delegates, 360 ministerial delegates, and some 60 odd delegates ex-officio, including 14 bishops, 16 general officers, 15 college presidents, 12 seminary deans; two U. S. Army chaplains, and one Bible Society representative.

This church legislative body represents a denomination of some 550,000 members, with upwards of 6,700 church organizations, and 6,000 church edifices, valued at approximately $33,000,000. As at present constituted the general connection is divided into 18 Episcopal districts, each one presided over by a bishop.

One of Chief Problems

One of the principal problems that will engage the attention of the conference will be the question of whether to elect any new bishops to fill the places made vacant by the death of four bishops—A. L. Gaines, A. J. Carty, John Hurst, and J. Albert Johnson—during the past four years.

The Bishops Council, which met at Tampa, Florida, last February, recommended that the general connection be redistricted into 14 Episcopal districts and assignments made from the present roster of 14 bishops. This recommendation will in the natural order be at once referred to the Episcopal committee, consisting of 92 representatives, one from each annual conference.

As this committee has heretofore been made up entirely of ministers "the recognition of laymen's rights" to serve on this and all other committees will at once arise and may form the most important question of the conference.

College Mergers Suggested

Other important questions will be the reassignment of bishops to the different districts, retrenchment propositions, including the suggested combination of certain departments; the reduction of the 15 or more educational institutions to four or five; and the elimination of one or more periodicals of the church.

Another question that will probably reach major importance will be the effort of a number of the leaders to elect a new secretary of the Sunday School Union, in place of Prof. Ira T. Bryant. The three leading candidates are the Rev. R. A. Scott of Natchez, Miss.; Attorney E. P. Blakeman of Chicago, Ill.; and E. A. Selby of Normal, Ala.

It is reported that in the event any new bishops are elected, Dr. R. R. Wright, Jr., of Philadelphia, who has been editor of the Christian Recorder for many years; Dr. Chas. H. Wesley, of Howard University; and Dr. S. S. Morris, secretary of the Allen Christian Endeavor League, have the best chances.

Board Re-elects Bryant

A movement to oust Mr. Bryant was given a severe blow when the board of managers of the Sunday School Union re-elected him recently for a three-year team. Friends of the Young Allenite editor saw the action of the board as a frustration of any plans his opponents may have had to oust him at the General Conference.

They point out that under the Tennessee rulings the board is the controlling body for the Sunday School Union. The board also elected Bishop Flipper as its president.

The members of the Sunday School Board are as follows: Bishop Flipper, the Revs. J. A. Hadley, M. S. Bruant, A. P. Gray, and M. D. Potter; Messrs. Richard Hill, T. J. Rhodes, A. G. Carroll, W. H. Campbell, Ira T. Bryant, and Dr. L. A. Fisher. The entire membership was present at the meeting.

The sub-commission having in charge the general arrangements for the conference consists of Bishops W. H. Heard, John A. Gregg, W. T. Vernon, J. S. Flipper, secretary; Major W. T. Anderson, chairman of the local committee; the Rev. D. O. Walker, entertaining pastor; the Rev. M. R. Dixon, and Dr. John R. Hawkins, financial secretary. This committee has arranged a program for the period from May 2 to May 16 at which time on their recommendation the conference may adjourn.

Dr. Hawkins, who was here during the past week, reports the following delegates ex-officio to the conference:

Bishop Heard is serving the second district, formerly presided over by the late Bishop Gaines; Bishop Parks is serving the fourth district, formerly presided over by the late Bishop Carey; Bishop Ransom is serving the seventh district, formerly presided over by the late Bishop Hurst; and Bishops Davis and Greene are serving the fourteenth district, formerly presided over by the late Bishop Johnson.

Bishops of Church

Bishop J. H. Jones (1st dist.), Wilberforce, Ohio; **Bishop W. H. Heard**, (3rd dist), 438 N. 53rd St., Philadelphia; **Bishop J. A. Gregg**, (5th dist.), 532 Washington Blvd., Kansas City, Kans.; **Bishop W. A. Fountain**, (6th dist), 564 Houston St., N. E., Atlanta, Ga.; **Bishop W. D. Johnson**, (8th dist.), Plains, Ga.; **Bishop R. A. Grant**, (9th dist.), 1821 Myrtle Ave., Jacksonville, Fla.; **Bishop W. Sampson Brooks** (10th dist.), 908 Dawson St., San Antonio, Texas; **Bishop J. S. Flipper**, (11th dist.), 488 Houston St., N. E., Atlanta, Ga.; **Bishop W. T. Vernon** (12th dist.), 348 Josephine Ave., Detroit, Mich.; **Bishop R. C. Ransom**, (13th dist.), Oceanport, N. J.; **Bishop W. H. Parks**, (15th dist.), 1847 East 25th St., Oakland, Cal.; **Bishop M. H. Davis** (16th dist.), 1232 Druid Hill Ave., Baltimore, Md.; **Bishop George B. Young**, (17th dist.), 1104 Pecan St., Waco, Texas; and **Bishop S. L. Greene** (18th dist.), 1224 West 10th St., Little Rock, Ark.

General Officers

Rev. D. M. Baxter, business manager, Book Concern, 1230 North 19th St., Philadelphia, Pa.; Rev. R. R. Wright, Jr., editor Christian Recorder, 1230 North 19th St., Philadelphia, Pa.; Rev. E. H. Coit, secretary of missions, 112 West 120th St., New York City; John R. Hawkins, secretary of finance, 1541 14th St., N. W. Washington, D. C.; Prof. A. S. Jackson, secretary of education, Box 1019, Waco, Texas; Rev. J. G. Robinson, editor of A. M. E. Review, 235 North Farson St., Philadelphia, Pa.; Ira T. Bryant, secretary of Sunday School Union, 8th and Lea Avenues, Nashville, Tenn.; Rev. G. W. Allen, editor, Southern Christian Recorder, 8th and Lea Avenues, Nashville, Tenn.; Rev. A. J. Wilson, secretary of church extension, 1535 14th St., N. W., Washington, D. C.

Rev. J. H. Wilson, editor, Western Christian Recorder, 5213 Holmes Ave., Los Angeles, Cal.; Rev. S. S. Morris, secretary Allen Endeavor League, 8th and Lea Aves., Nashville, Tenn.; Rev. W. H. H. Butler, church historian, 501 Winfield St., Pittsburgh, Pa.; Mrs. C. S. Smith, president Parent Mite Missionary Society, 3515 Townsend Ave., Detroit, Mich.; Mrs. P. E. Osborne, assistant editor, Missionary Recorder, 2811 Vine St., Kansas City, Mo.; and Mrs. S. G. Simmons, editor, Missionary Recorder, 157 Spring St., Charleston, S. C.

Kittrell College, D. K. Cherry, Kittrell, N. C.; Wilberforce University, Gilbert H. Jones, Wilberforce, Ohio; Western University, J. P. King, Quindaro, Kans.; Morris Brown University, W. A. Fountain, Jr., Atlanta, Ga.; Allen University, D. H. Sims, Columbia, S. C.; Campbell College, W. T. Johnson, Jackson, Miss.; Payne University, E. C. Mitchell, Selma, Ala.; Paul Quin College, Dean Mohr, Waco, Texas; Edward Waters College, C. A. Gibbs, Jacksonville, Fla.; Shorter College, A. O. Wilson, North Little Rock, Ark.; Turner College, J. A. Jones, Nashville, Tenn.; Flipper-Key-Davis University, T. M. Greene, Tullahassee, Okla., and Wilberforce Institute, D. F. Herman Gow, Transvaal, South Africa.

The church also support Monrovia College, Monrovia, West Africa.

Deans of Thological Departments

Kittrell College, Rev. V. C. Hodges, Durham, N. C.; Wilberforce University, Rev. Geo. F. Woodson, Wilberforce, Ohio; Western University, Rev. E. R. Vaughn, Quindaro, Kans.; Morris Brown University, Rev. S. H. Giles, Atlanta, Ga.; Allen University, Rev. R. S. Lawrence, Columbia, S. C.; Payne University, Rev. R. E. Brooks, Selma, Ala.; Paul Quin College, Rev. Thos. Clement, El Paso, Texas; Edward Waters College, Rev. W. G. Alexander, Jacksonville, Fla.; Shorter College, Rev. E. J. Lunon, North Little Rock,

Ark.; and Turner College, Rev. J. Q. Johnson, Memphis, Tenn.

The church also has theological seminaries at Campbell College and Flipper-Key-Davis University.

Chaplains

Major W. T. Anderson, 2292 East 95th Street, Cleveland, O.; Major A. W. Thomas, Post Chaplain, Ft. Huachuca, Ariz.; and Rev. A. J. Allen, Bible Society representative, Cleveland, Ohio.

Delegates To Conference

A partial list of delegates to the general conference follows:

FIRST EPISCOPAL DISTRICT, PHILADELPHIA CONFERENCE: the Revs. J. C. Beckett, L. W. Stanford, J. A. Browne, C. W. Stewart, W. J. Oliver and I. N. Patterson, all of Philadelphia; Mesdames Gertrude B. Lee, Elise P. Wright, Blanche T. Robertson, all of Philadelphia; and Messrs. H. H. Lowber and A. H. Medearis, of Philadelphia, and C. S. Jackson of Harrisburg.

NEW JERSEY CONFERENCE: the Revs. R. B. Smith, Camden; H. H. Thomas, Orange; D. J. Brown, Newark; J. F. Vanderhorst, Elizabeth; and C. E. Wilson, Trenton; Mesdames Emily C. Kinch, E. Orange; Ida Ashley Brown, Moorsetown; and Wilda R. Townsend, Camden; and Messrs. C. C. Harris, E. Orange; and George N. White, Orange.

NEW YORK CONFERENCE: the Revs. E. E. Tyler, Brooklyn; D. W. Nichols and A. L. Wilson, New York City; and C. P. Cole, Brooklyn; Miss Elsie J. Reed, Brooklyn; Messrs. T. St. C. Edwards, Jamaica; J. D. Nixon, and W. G. Overton, Brooklyn.

NEW ENGLAND CONFERENCE: the Revs. W. K. Hopes, Hartford, Conn.; S. P. Perry, New Haven, Conn.; and O. W. Childers, Roxbury, Mass.; Mesdames L. N. Carroll, Springfield, Mass.; and Mrs. F. S. Robinson, New Bedford, Mass.; and D. F. Pughsley, Hartford.

DELAWARE CONFERENCE: the Revs. J. L. Link, Chester, Pa.; D. S. Neal, Smyrna, Del.; and W. S. Drummond, Wilmington, Del.; Mrs. J. G. Goldsborough, Chester, Pa.; W. J. Matthews, Seaford, Del.; and L. W. Smith, Lincoln City, Del.

Second Episcopal District

BALTIMORE CONFERENCE: the Revs. C. H. Wesley and W. H. Thomas, Washington; H. E. Walden, D. E. Rice, and J. R. Nelson, Baltimore; Mrs. N. M. Thomas and Dr. J. R. Coasey, Baltimore; W. H. C. Brown, Washington; W. G. Price, Baltimore; and Nathan Johnson, Ridgely, Md.

VIRGINIA CONFERENCE: the Revs. L. L. Berry, Portsmouth; J. A. Young, Norfolk; M. E. Davis, Portsmouth; and T. W. Cotton, Norfolk; Mrs. N. B. Taylor, Newport News; W. H. Thorogood, Norfolk; T. H. Reid and David Muckle, Portsmouth.

NORTH CAROLINA CONFERENCE: the Revs. D. L. Grady, G. D. Carnes and W. C. Cleland, all of Wilmington; and L. R. Pearce, Rich Square; Messrs. Thomas Hooper, Wilmington; J. L. Deloatche, Conway; P. B. Richardson, Nashville; and M. S. Carnes, Wilmington.

WESTERN N. C. CONFERENCE: the Revs. A. D. Avery, Greensboro; J. D. Cowan, Asheville; B. H. Lucas, Greensboro; and C. A. Stroud, Chapel Hill; Mrs. H. V. Cummings, Reidsville; Messrs. W. L. Law, Greensboro; W. G. Pearson, Durham; and James T. Avery, Morgantown.

IRA T. BRYANT IS RE-ELECTED FOR 3 YEARS

Call

Publishing Board Secretary Adds $50,000 Improvement Despite Depression

Kansas City, Mo.

NASHVILLE, Tenn. — Proposed plans of bishops of the A. M. E. church to oust Ira T. Bryant at the coming session of the General conference seem to have been spiked here last week when the board of managers of the Sunday School union re-elected him for a three-year term at a meeting here Wednesday.

4-29-32

With Bishop J. S. Flipper, president, in the chair, and the entire membership of the board present the motion to elect Mr. Bryant secretary-treasurer was carried unanimously, following a report which showed that not only had the department been self-supporting, but had added $50,000 in improvements despite the depression.

Many Comments

After an auditing committee had checked up the accounts for the fiscal year and certified to their correctness as well as the efficient system of bookkeeping, comment in praise of the work of the secretary-treasurer was general.

Among those who spoke in commendable terms of the work of the department were Bishop S. L. Greene, Dr. G. W. Allen, editor of the Southern Christian Recorder; the Rev. J. C. Caldwell of Louisville; the Revs. E. S. Rose, J. B. Foxhall and A. L. Pinkston.

The Rev. L. M. Moore, also a visitor, stated that heretofore he had not been listed with those friendly to Secretary Bryant, but he said "After hearing this report I have been converted and will return home and tell my people of the work he is doing."

Halts Opposition

Friends of the Young Allenite editor declared last week that the action of the board of managers frustrates any plans his opponents may have had to oust him. They point out that under the Tennessee rulings the board of managers is the controlling body for the Sunday school union.

The following constitute the board: Bishop J. S. Flipper, president; the Revs. J. A. Hadley, M. S. Bryant, A. P. Gray, and M. D. Potter; Richard Hill, T. J. Rhodes, A. G. Carroll, Dr. L. A. Fisher, W. Campbell and Ira T. Bryant.

WHERE THE CHURCH FAILS

Acquittal from charges, secured through legal technicalities, cannot serve as a vindication for Bishop R. A. Grant of the African Methodist Episcopal church. Because Alabama law holds that an agreement entered into between the father and mother of a child born out of wedlock, serves as an estoppal of later action against him, it does not follow that such a man is to be held blameless by public opinion. Least of all will the public accept such a defense from a man who is a bishop.

Call 4-29-32

The A. M. E. connection—and every other denomination—needs to hold very dear the confidence men and women repose in it as their moral guide. Whether Bishop Grant was guilty of loose relations or not, from the moment he admitted signing an agreement which amounted to a confession of guilt, he made himself useless as a moral leader and the church, had it been wise would have taken steps to put him out of the bishopric. No definite action could have been taken until the general conference which assembles next month in Cleveland. But there should have been an understanding from the highest official down to the lay member that the good name of the institution was to be protected at any cost. Instead, men who ought to know better and do know better, have been going around saying that until the courts adjudged Bishop Grant innocent, he was entitled to the doubt. For any organization with moral responsibility to take such a position is suicide.

Kansas City, Mo.

Good name is the one requirement without which no individual, no movement, and certainly no church, can do effective moral work. All the preachments fall flat where the example is contrariwise. It is not for the church to cloak Bishop Grant, but for him to maintain his good name as the one prerequisite for position in it. These defenders of the Bishop do two things amiss—they think the church can live a lie because they tell it, and they create the impression that their defense of him arises from common interests, common habits which escape penalty only because men of a kind stick together.

GEORGIA NEGRO BISHOP RESTOREDTOEPISCOPATE

CLEVELAND, May 13.—(AP)—A laymen's revolt has altered the make-up of the ruling body of the African Methodist Episcopal church and has returned a suspended bishop to good standing.

Constitution

In an uproarous session marked by three fist fights, laymen voted that the episcopal committee, government body of the church, should include one clergyman and one layman from each of 15 districts. Previously it was made up of 96 representatives, all clergymen.

5-14-32

The episcopal committee's recommended suspension of Bishop W. Decker Johnson, of Plains, Ga., presiding in Mississippi, was voted down, 525 to 66, and all imputations regarding his character record, were wiped clear. He had been charged with misappropriating $8,000, but he said he used the money for flood and drouth relief and promised to repay it in installments.

Atlanta, Ga.

BISHOP GRANT ACQUITTED

Christian Recorder 4-21-32 Philadelphia, Pa.

After nearly a year's agitation, the case of Bishop R. A. Grant was settled by the civil corut of Geneva, Ala., last week. The case was tried on Wdenesday and Thursday April 13 and 14, and the jury was out for only 20 minutes. There were twelce white men on the jury, a white judge, a white prosecuting attorney and all other court officers were white. Now that the white people have spoken, the Negro newspapers may believe their "master's voice." They wouldn't believe a Negro committee.

Rev. E. C. Hatcher wrote us as follows concerning the trial:

"Dathan, Ala., April 18, 1932.

"Dr. R. R. Wright, Jr.,
"Philadelphia, Pa.

"My Dear Dr. Wright:

"Yours received and contents noted carefully. Bishop Grant's trial was Wednesday and Thursday of last week. The witnesses were brought on the stand last Wednesday and the case was argued Thursday we went back and won the victory. The jury went out for 20 minutes and when they came in they declared the bishop "Not Guilty." I understand Bryant paid hundreds of dollars to the Mulkey & Mulkey firm in Geneva to convict Bishop. I am glad to say that God still lives and that the gates of hell shall not prevail against our Church.

"E. C. HATCHER."

Church-1932

Communists Battle Negro Churchmen

Constitution
5-8-32

CLEVELAND, May 7.—(AP)—A riot in which police said more than 300 Communist sympathizers battled delegates to the African Methodist Episcopal Church Conference was broken up late today after one woman was beaten and trampled.

Police said the Communist sympathizers arrived at their hall, across the street from the place where the church convention was in progress, with banners protesting the death sentences given seven negroes at Scottsboro, Ala., for attacking two white women.

The riot started, according to police when groups of delegates standing in front of the church headquarters came to blows with some of the Communist sympathizers. The trouble disrupted the church conference.

Mary Johnson, 42, was beaten while more than 30 police were restoring order. She was treated at a hospital and released.

A. M. E. CONFERENCE HEARS YEAR'S REPORTS

CLEVELAND, Ohio, May 6.—Friday's session of the general conference of the A. M. E. church, being held here, was featured by the reading of reports, chief among them being that submitted by Professor Ira T. Bryant, secretary and treasurer of the Sunday school union department, Nashville, Tenn. His report covered a period of four years of the stewardship of the manager, of which he gave a graphic description. The report provoked much discussion, questions and cross-questioning by members of the general conference.

This report showed total assets of more than $233,000, and stated that if the more than $20,000 collectible obligations were collected, the department would be clear of debt, and would have a cash balance of more than $5,000.

During the morning session the following general officers read their quadrennial reports: Dr. J. G. Robinson, editor of the A. M. E. Review, Philadelphia, and Dr. G. W. Allen, editor of the Southern Recorder, Nashville, Tenn.

CONVENTION SUSPENDS ANOTHER A. M. E. BISHOP

Constitution

CLEVELAND, May 11.—(AP)—Bishop Joshua A. Jones, of New York, today was suspended for four years by the African Methodist Episcopal conference on charges of misappropriating funds.

5-12-32

Bishop Jones, according to a report of the episcopal board which has been considering his case, misappropriated $15,000 in church funds.

He was the second bishop to be suspended during the church's 29th quadrennial convention. The Rev. W. T. Vernon, of Arkansas, was suspended when he could not satisfactorily account for funds. Similar charges against a third bishop are being investigated.

BISHOP GRANT VINDICATED IN 'BAMA COURT

Journal and Guide

GENEVA, Ala.—The case of the State of Alabama versus Bishop R. A. Grant, of the African Methodist Episcopal Church, on a charge of bastardy brought by young Miss Ollie Glass of Hartford, Ala., went to trial here Wednesday and ended Thursday, after some forty or more witnesses had taken the stand. The jury brought in a verdict after two or more hours' deliberation of "not guilty."

4-23-32

More than a year ago, Bishop Grant was charged by elders of his church and was tried in Mobile when Bishop H. B. Parks, senior bishop in the A. M. E. Church, presided. That court found that there was not sufficient cause for indictment and released Bishop Grant. This, however, was after Bishop Grant had signed an agreement to pay the young woman two thousand dollars, making a cash payment on the contract of three hundred dollars.

Norfolk, Va.

Defense's Argument

Lawyers on both sides produced many volumes of law in support of their contentions of the guilt and innocence of the bishop. It was argued by defense counsel that northern Negroes and newspapers were interfering with the relations that exist between the races in the South and that Bishop Grant was a good southern Negro and deserved protection against such attacks. At the preliminary hearing in the Common Pleas Court here Bishop Grant was found guilty and bound over to the Circuit Court.

The young woman, though vigorously attacked by defense counsel, maintained without waver or break that Bishop Grant is the father of her young son and no one else, and related the details of their association.

It is believed that the contract for two thousand dollars entered into by the Bishop and the young woman, notwithstanding it was not admitted as evidence, had its effect upon the jury as strong reference was made to it many times in an effort to bring it in.

Supreme Court Decision

The Supreme Court of Alabama recently handed down a decision in a case something similar to the action brought against Bishop Grant. This opinion, recorded by the Southern Reporter (National Reporter System) Vol. 140, No. 1, issued April 7, 1932, is as follows:

"The decisions of this state are uniform to the effect that efforts to compromise cannot be proved as admissions against the party making them. It is true that these decisions have been in civil cases, and in on instance in a quasi criminal case of bastardy. Martin V. State, 62, Ala. 119. But in a criminal case this court, speal g through Brickell, C. J., appl the same reasoning, and gives cogent reasons why courts should be careful about admitting such testimony." Sanders v. State, 148, Ala. 603, 41 So. 466, 468."

It is the general discussion here that the jury evidently felt that if the church of which the young Negro woman was an unquestionable member, would not protect her against the attacks of her own men and especially bishops it was hardly the duty of white men and courts to defend them. The young woman sustained an unchallenged character and reputation until the alleged attack by Bishop Grant.

A. M. E. Church Ousts Bishop for Shortage

Constitution
5-10-32

CLEVELAND, May 9.—(AP)—Today's session of the 29th quadrennial session of the African Methodist Episcopal church was thrown into turmoil when delegates voted to suspend Bishop William T. Vernon, of Arkansas, for four years because of inability to account for $17,360 of church funds.

Atlanta, Ga.

With tears in his eyes, Bishop Vernon pleaded with the convention, declaring, "I hold my hands to high heaven that I am not guilty of this." He offered to make restitution if he were not suspended.

His words were almost indistinguishable. There was bedlam on the floor as delegates shouted, "Throw him out," "Save him, brethren," "What became of the money?" "Who is going to repay us?" Order was not restor l for 45 minutes.

Bishop Vernon's suspension came when the convention adopted by a vote of 480 to 138 a recommendation of the episcopal committee, read by the Rev. M. A. Fountain, of Macon, Georgia.

NEW A. M. E. BISHOPS ARE CONSECRATED

Constitution

CLEVELAND, May 16.—(AP)—Three new bishops elected by the African Methodist Episcopal church were consecrated here yesterday. They were the Rev. Noah W. Williams, pastor of St. Paul's church in St. Louis; the Rev. David H. Sims, of Allen University, South Carolina, and the Rev. H. Y. Tookes, of Tampa, Fla.

Economy, Watchword of Bishops' Address to General Conference of A.M.E. Church

Episcopal Message Read by Bishop Sampson Brooks Recommends Merger of Schools, Missionary Societies, Periodicals, Reduction of Board Memberships and of Episcopal Areas from 18 to 14. Common-law Marriages Criticised, Independence in Politics Reaffirmed. Authority Asked for Bishops to Consummate Unification with Zion Church. Bishops Deprecate Ira Brynt's Attacks but Urge that Bench be Cleansed of the Grounds which Cause them.

Recommendations

No. 1. The work of the Historiographer shall be assumed by the Bishops who shall elect one of their number Historiographer without pay, but with provisions necessary for office expenses.

No. 2. There shall be three recognized Connectional Theological Seminaries, the work of combining or discontinuing the several connectional schools shall be passed to the people for their determination, the church shall be divided into six areas and one Theological Seminary placed in the West.

No. 3. The Parent Mite Missionary Society shall be united with the Women's Home and Foreign Missionary Society. The united body shall elect officers necessary for the conduct of affairs.

No. 4. The Voice of Missions and the Women's Missionary Recorder shall be combined, the women shall elect an Editor; and the Secretary of Missions shall be Editor-in-Chief.

No. 5. The Connectional Boards shall be reduced so as to be composed of seven members exclusive of the President and Secretary.

No. 6. The Connection shall be re-districted and composed of Fourteen Episcopal Districts.

No. 7. That the General Conference meet May 2 and adjourn May 16.

AFRO Bureau of the A.M.E. General Conference

CLEVELAND, Ohio.—Economy is the watchword of the address of the bishops to the 29th quadrennial session of the General Conference of the A.M.E. Church read by the Right Reverend W. Sampson Brooks, bishop of Texas, to 841 delegates from the United States, Canada, West Indies, South America and Africa here this week.

The address, a 52-page printed document, was signed by all 14 bishops of the church.

While sounding a high note of optimism for the progress of the denomination during the 116 years of its existence, the address said:

"Our church is one of God's organizations for meeting the world's needs. We have no right to claim nor to expect His blessing otherwise.

"The columns of our journals are sounding warnings both from editors and contributors that our church is facing a crisis, which, if not courageously met and dealt with, may shake it to its very foundation. Our church needs a radical overhauling and reconstruction. . . . Our first great consideration must be the people."

"In handling church and conference money, we have in our own hands an offering to God. We are the people's sacred trustees, and if we would serve them well and please our God, our duty is to report in writing fully and frequently for the money that passes through our hands. . . .

"The depression of the times, our falling revenues even before the depression, our questionable numerical status, all are warnings that we must seek the causes and here and now find the remedy."

The Ministry

Declaring that it is the ministry who "sustained and developed that strong belief in God and righteousness which has made us the marvel of the ages," the address declared further:

"We have a heart full of hope. We pray through slavery, jim crowism, segregation, disfranchisement, lynching and economic boycott, because we have told the people 'God yet rules the world.'"

Pastors are urged to become ever better prepared for their high calling. The address continued:

"We rejoice in the fact that we build fine churches, but, be it remembered, that we must first build lives. It has been calculated that 80 per cent of our pastors are poorly paid, but it has never been denied that these pastors would receive much better support if they were more capable in their pulpit and community work."

Laymen

Urging that "no walls or partitions be built between the clergy and laymen," the address stated:

"The church is not a church of the ministry nor of the laymen, but the church of Jesus Christ. 'God is no respecter of persons.'"

This general conference has special significance because it is the first in which laymen and clergy have had equal representation.

Memorialize Bishops

The lives of the late J. Albert Johnson, Philadelphia; John Hurst, Baltimore; Archibald Carey, Chicago, and A. L. Gaines, Baltimore, who died since the last General Conference, were memorialized by Bishop Brooks who declared that their absence saddens as well as solemnizes our councils.

Ohio

Words of praise were spoken in the address for Ohio, which gave the world Paul Laurence Dunbar, the poet, and which still has the home of his aged mother, Mrs. Matilda Dunbar, of Dayton .

Other Ohians whom Bishop Brooks mentioned were Jane Hunter, Cleveland social worker, the late Harriet Beecher Stowe, author of "Uncle Tom's Cabin," Charles D. Chestnut, novelist.

Economy in Missions

Addressing himself to the need of merging the two women's missionary societies of the church and effecting a more efficient management of the missionary department, Bishop Brooks showed that,

"In order to get $216,130.19 to the mission field, there was exacted a sending charge of $190,120.15; or in other words, out of every dollar raised for missions, expenses ate up 46 cents. Only 54 cents reached the foreign field.

"Comparison shows that the Women's Home Mission Department of the M.E. Church, uses six cents of each dollar and the M.E. Church, South, five cents of each mission dollar for administration and expenses.

"Brethren, it would appear that our missionary administration is just eight or nine times as expensive as it ought to be."

Membership 700,000

The law of the church requires one dollar "for or from" each member of the church for the support of the treasury, Bishop Brooks declared.

"Because it is not possible always to get a dollar from or for each member of a congregation," says the address, "any attempt to estimate our church membership from the total dollar money collected ($350,000 approximately) is bound only to be approximation.

"An independent census of African Methodist members enrolled on the books of our churches should show a total in excess of 700,000 members."

Ira Bryant

Bishop Brooks termed the Sunday School Union printing plant, of which Ira Bryant is manager, the pride of the denomination because of its tangible assets and its influence upon the masses in the matter of religious education.

The address deprecated causes, if any, which gave rise to articles in Mr. Bryant's publication, "The Young Allenite," reflecting upon the integrity of some of the bishops.

"If there be any cause for these publications," says the address, "the church should correct them,—dry up the source; the stream will cease to flow.

"If these criticisms be the result of a prejudiced mind or bias in judgment, it is our duty to take such steps as will bring the writers to task."

Lynching

The address urges state and national laws to punish mobs and indemnify the families of mob victims.

It recommends enforcement of prohibition laws because the absence of liquor has enabled families to buy homes and educate their children.

Depression

Ministers are urged to take the lead in petitions to public authorities that Negroes have a fair share in whatever work they are capable of doing.

Common-Law Marriages

Common-law marriages are condemned as tending to weaken public estimate of the sanctity of the marriage relation.

"The best interests of the church men, women, children, the family and society, requires that parties should not marry themselves," says the address. It states also:

Birth Control

"The strength of the group depends upon the natural, unrestricted propagation of the human race . . . Some of the greatest men have come from homes where families were not only large but poor."

Companionate Marriage

Companionate marriage, the address termed "a prostitution of womanhood and an open sesame to the gratification of sexual passion."

Divorce

Moral and religious teachings of the people, especially of the young people were recommended as a means to correct the alarming increase in the number of divorces.

Politics

"It is to be noted," says the address, "and never to be forgotten that the African Methodist Episcopal Church is not committed to any political party or institution and is free to make a positive protest against all the wrongs under which the struggling millions are crying, bleeding and dying.

"We affirm our belief in the ballot and right to vote as a sacred trust in the hands of every citizen, South as well as North. . . .

"We believe in the interpretation of the Constitution in such a way as to give every free American citizen a right to vote, to live and to work without discrimination on account of race or color."

Unification

"We are on record as a church as in agreement with a plan of procedure proposed by the committee on organic union (with the African Methodist Episcopal Zion Church.)"

One discipline, one spirit in the ministry, one fellowship and spirit in their membership should make it easy in due time to merge these two churches, the address stated.

Decrying duplication and overlapping, calling attention to the economies which might be effected by such a merger and its effect as a practical example of the gospel, the address urged that:

"Bishops of the two churches might be given authority to merge small churches in towns, circuits and villages. This would give greater assurance of a real church. Nothing is worse than the situation in which several small churches compete with each other where none of them can give a living to its pastor."

Church—1932

W. T. VERNON HAS DEFICIT OF $17,000

Journal and Guide

Bishop W. D. Johnson Owes $5,600, Hawkins Says In Report

BRYANT STIRS MEET

5-14-32

Laymen Dissatisfied; Elections Delayed; May Merge Schools

Norfolk Va

CLEVELAND, Ohio.—(ANP)—Declaring that some bishops were more interested in making money than in saving souls, Ira T. Bryant stirred the A. M. E. Conference in session here as he made his quadrennial report Friday as secretary of the denomination's Sunday School Union.

He charged that $21,250 is still owed by various conferences to the Sunday School Union, thus harking

Pictures and other stories on church general conferences on page 4, 9 and 15.

back to the fight made on him by several of the bishops who are reported to have also asked the Sunday schools in their districts not to buy their literature from the publishing concern of their own church.

"Too much of the spirit to glorify and magnify man rather than God is showing itself in the church," he said. "Too many overpaid do-nothing officers have killed practically everything Negroes have attempted in the way of organization."

Bishop Vernon Short $17,000

Charges against Bishop William T. Vernon, who presides over the twelfth Episcopal district, of the misappropriation of $17,000 during the past four years, were sustained before the powerful Episcopal committee on Monday.

The committee recommended that Bishop Vernon, whose residence is given as in Detroit, Mich., be suspended without pay for two years.

The conference, acting on a motion from the floor, refused on Tuesday by a vote of 390 to 149 to reconsider the action it took on Monday when it suspended Bishop Vernon for four years, increasing the penalty recommended by the Episcopal committee.

5-14-32

It had been predicted that Monday's action would be reversed. Bishop Vernon broke down and wept and expressed his willingness to take any mission under any bishop which might be offered to him.

Norfolk

Basis of Charges

The charges grew out of a fund created for the erection of an episcopal residence and other expenses during the time intervening between the last quadrennial session of the denomination.

Bishop T. S. Flipper moved that the indictment was faulty and the outcome was still in doubt at last reports.

Hawkins Collapse

John R. Hawkins after reading for two and one half hours the long and detailed report of the financial department, of which he is secretary, collapsed. He has been in ill health for some time. Mr. Hawkins' report showed that the church had collected $1,404,000 during the last four years for its general work.

It also showed that Bishop W. D. Johnson of the Mississippi diocese was short $5,600 in his accounts.

Bishop Johnson Must Explain

It was expected that Bishop Johnson would be called before the Episcopal committee last Friday to explain the shortage charged against him in the financial secretary's report. The committee was to consider Bishop Johnson's case, Wednesday of this week. Any action of the committee would be taken after Bishop Johnson's explanation, it was stated.

Secretary Hawkins report reads: "Bishop Johnson came before the financial board on April 16, 1931, and acknowledged that he was responsible for the amount and said, if given the privilege, he would make payments on this deficit at the rate of $150 per month, and that in February, 1932, he would make payment in full.

"These payments have been made monthly as promised, amounting to $1,750, but in February, 1932, that part of the agreement to make restitution in full was not kept, leaving a balance due at the time of closing this report of $4,147.72.

Sent No Money

"In addition to this, I am sorry to report that Bishop Johnson sent no money from the northwest Mississippi conferences in 1931. According to figures submitted by Bishop Johnson, there is due the financial department from the northwest Mississippi conference, 1931, $537.14 and from the north Mississippi conference, 1931, $915.68. Total $1,452.82, making a grand total of deficit due this department from the eighth Episcopal district of $5,600.54. It now rests with the general conference as to what disposition is to be made of this case."

Delay Elections

In the past it has been the custom to elect some officers by suspending the rules at the completion of their reports. This was not done this year and as the work of the conference rolls into its final week there have been as yet no elections. The question of whether bishops will be elected this year has not yet been settled.

The Episcopal committee has been proceeding with its examination of bishops. There are persistent reports that one prelate may be unfrocked and that another may be retired for senility.

Reports were persistent that Bishop Joshua Jones is likely to be disciplined.

Net Decrease In Funds

The report of Financial Secretary Hawkins reveals a net decrease of $118,289.05 in the income from the 18 Episcopal districts during the quadrennium. Only five districts showed increases.

They are, first district,, Bishop J. H. Jones, $7,389.93; third district, Bishop W. H. Heard, $2,098.34; fourth district, Bishop A. J. Carey (deceased) and Bishop H. B. Parks, $8,172.84; 15th district, Bishop H. B. Parks, $4,003.11; and the 17th district, Bishop. G. B. Young, $1489.82.

Laymen Dissatisfied

Laymen smarting under their defeat by the clergymen for equal representation in the conference and upon the Episcopal committee, were muttering threats to adopt a program looking forward toward a lessening of the dollar money which the laity now pays into the church coffers. It was generally conceded, however, that the ministers had outwitted their lay brothers and that no change would be made in lay representation this year.

Dr. R. R. Wright, Jr., in reporting his stewardship of the A. M. E. Recorder, the oldest Negro journal in America, recommended that the business department and editorial work be merged under one managing editor. He also suggested that the Book Concern, Sunday School Union, Christian Recorder, Southern Recorder, A. M. E. Review and other publications of the church be placed under one board on which there should be a member of each district.

The Rev. J. G. Robinson, editor of the A. M. E. Review, reported taking in $13,989 and that the expenditures were $5 more than what the receipts were.

Propose Merger of Schools

Prof. Arthur Jackson of Texas, educational secretary, urged the merging of the 12 schools maintined by the connection into six strategically located where the densest Negro population exists. He said that nearly $100,000 had been collected for education during the last four years.

Musical programs, a baseball game between the Homestead Grays and the Cleveland All Stars, as well as numerous dinners and receptions, enlivened the social hours for the delegates. Although Woodland Center is located in the center of an undesirable district, the sessions of the conference have kept the ministers absorbed so that there have been few criticisms of conduct unbecoming the cloth.

National night, Friday, the conference heard the heads of numerous Negro organizations. Robert W. Bagnall of the N. A. A. C. P. spoke in place of Walter White. Eugene Kinckle Jones of the Urban League, Dr. Carter G. Wodson of the Journal of Negro History, and Dr. George E. Haynes of the Federal Council of Churches of Christ in America were the speakers.

The conference which has traditionally been referred to as the finest large deliberative body among colored people has completed its organization and has finished a large volume of business which has been expedited due to their shortened session this year. Under the busy but calm surface, however, the smoldering sentiments caused by the laymen's struggle and the approaching fight for official preferment, seethes ready to come to a boil.

Outside the candidates and their friends sentiment still exists for the redistricting of the church and limiting of bishops to fourteen.

BRYANT LEADS FIGHT

Call

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Kansas City Mo.

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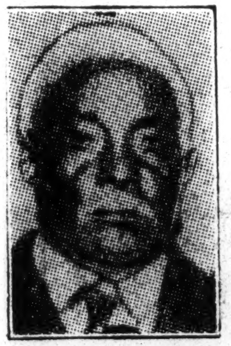
Third Prelate Facing Probe as Confab Nears Close

Chicago Defender

5-14-32

CLEVELAND, Ohio, May 13.—Suspension of two bishops for four years and the possible suspension of another one, drastic action on its retrenchment program, defeat of the laymen's long fight to gain recognition on the episcopal committee and the mad scramble of several candidates to be elevated to the bench of bishops marked the closing days of the 29th quadrennial general conference of the African Methodist Episcopal church, which has been in session here since May 2.

A sensation unlike anything else ever to occur on a conference floor took place here Tuesday when the church by a vote of 480 to 138 suspended Bishop W. T. Vernon of Arkansas following the prosecution of charges of mishandling conference funds by the prelate.



Bishop Johnson

Bishop Vernon was taken aback at the church's action and with a flood of tears flowing down his cheeks he begged for mercy. He implored the delegates not to suspend him and declared, "I hold my hands to high heaven that I am not guilty of this." He offered, however, to make restitution of $10,500, which it is claimed he misused.

Minister Reads Report

Announcement of the bishop's suspension threw the conference into an uproar as it is the first time in the history of the church that such a step has been taken. Calm reigned as Rev. M A. Mountain, Macon, Ga., secretary of the episcopacy committee, read the report. It follows:

"Your committee on episcopacy had before it Bishop William T. Vernon, who was charged in legal form of having received from his conferences and districts the sum of $17,360 over and above his salary and allowances.

"This charge was made in four counts. The charge was referred to the judiciary committee, and the bishop was defended by counsel of his own choice.

"It was established that the bishop was the recipient of funds for episcopal residence, levying assessments for same, and also received from the conferences certain money for his own use.

"Your committee upon testimony presented found the bishop has received aside from salary and allowances, $10,500 on the first two counts. The episcopal committee by a majority vote of 80 for conviction to one for acquittal recommends that Bishop Vernon be suspended from all episcopal duties and prerogatives for a period of 48 months, during which suspension he will receive no salary from the church."

Trial Called Illegal

Following the reading of the committee's report, pandemonium broke loose. Bishop H. Blanton Parks of California, who was presiding and who is being prominently mentioned for the Chicago district, rose and stormed for attention. As the noise died out the senior bishop, addressing the conference, declared the trial was illegal, stating that Bishop Vernon had not been given the right to object to the membership of the committee trying him.

Rev. C. E. Brooks, fighting parson from the Middle West, who prosecuted Bishop Vernon, appealed from the decision of the chair, asserting that the bishop had made admissions of guilt from the witness stand. The appeal was upheld by the convention by a vote of 389 to 130.

Consternation again seized the delegates and continued until Bishop Vernon, being given the opportunity to address the convention, mounted the platform.

Still weeping, the bishop said: "I know this is the end; I know this means the end of me. I didn't understand this situation. I tried to straighten things out." The bishop's remarks, though loud, were disconnected.

"If you throw me out I have no place to go," the bishop pleaded. "I am 60 years old and my wife is nearly that. Let the house be merciful and I will make restitution."

The convention will hear arguments on a motion to reconsider its action Monday. There is faint hope the suspension will be mitigated.

Bishop Johnson Next

Coming close on the heels of the suspension of Bishop Vernon was the suspension of Bishop Joshua H. Jones of New York, who was charged with misappropriating $15,000 of the church's money. Scarcely less excitement was caused by the conference's action on the second bishop.

Bishop William Decker Johnson of the Eighth (Mississippi) district is the third high churchman to face the fire of the episcopal committee. He had been charged in the report of the financial secretary of being short about $5,000. Bishop Johnson is quoted as having admitted the shortage, and declared he intended to restore the money.

On its retrenchment program the church swung the ax heavily in all lines. Schools and colleges have been merged into six areas, with three theological seminaries. Minor departments also have been merged.

Division of the church into 15 districts for four years was made.

It appears that four bishops are to be elected. Outstanding in the race for the bishopric are C. H. Wesley, R. R. Wright, Noah Williams, D. H. Simms, E. H. Howard, H. Y. Tooks and D. O. Walker. The election will probably begin Friday. If the balloting is not prolonged, consecration will take place Sunday, as there is a rush for adjournment by Monday.

Although the laymen lost their fight for recognition on the episcopal committee, it is believed certain that the bill will pass at the next general conference.

Church-1932

A.M.E.Z.

Zion Bishops Declare Present-Day Generation Defies God

Afro-American 5-14-32

Family Prayer No More. Parents Know Little of Children. Gospel Still has Power to Save. Divorce, Prohibition Repeal, Lynching Hit. Zion Ready to Unite with A.M.E. Church. No Color Line in Religion.

AFRO Bureau of A.M.E. Zion Conference

PITTSBURGH, Pa.—The episcopal address was read for the board of bishops by Bishop J. W. Wood, of Indianapolis, fourth in seniority.

The address stated in part:

Died during year:

Bishop Frederick M. Jacobs.

Mrs. Marie L. Clinton.

"We are living in a day that even defies God. The hour is too full of sin and suffering.

"It seems that God's man and God's woman have ceased to be careful about themselves. The fires have gone out on many of our family altars and in many of our Methodist homes. Our children know little of father's counsel and mother's anxious prayers.

"This weakening of the home life has resulted in an indifference to the church and her needs. This is not the only age that has defied God and decency. Christianity delivered herself against a Pagan world . . . Ours is a serious challenge . . . People can yet be redeemed if the preaching of the gospel is still effective . . . Nothing has occurred to give us the slightest doubt about the power of a gospel sermon . . . to reach the heart of sinners. . . .

"While we do not fail to note with pleasure the progress of our organization . . . we do have to pause over the lurking tendencies toward weakness in our worship, worldliness in being, and a general decline in devotion and spirituality.

Divorce

. . . "The divorce market threatens to distroy the sanctity of the home and intemperance uses up like a monster of many heads to sap out the morals and to expose families, parents and children to poverty, degradation and sin.

National Economy

"Although we have not been able to map out the solution (of the depression) and our condition seems not to get any better, we still have reasons to be hopeful. These conditions are not new in the world. Times like these have presented themselves to us before and yet men have always managed somehow to maneuver and to regain their economic equilibrium. . . . Prosperity will surely return.

Church Economy

"The church, like all other institutions, has been a victim of precarious conditions . . . its expenses continue . . . and we found ourselves unable to satisfy the needs . . . the kingdom is not wholly dependent upon financial outlays . . We must reconstruct and adjust our (financial) system. . . .

Financial Department

"Great credit is due Dr. Goler who, as secretary and custodian has many times come to the rescue of the church with his own money and credit to meet payments on the budget.

Education

"We did not raise the full amount ($250,000 for Livingstone College) . . . most of us did our best. The Price Memorial Building costing $100,000 stands . . . reminds us of the efforts of untiring workers.

Literature

"We plead with you, our brethren, to use A.M.E. Zion Sunday School literature . . . (then) it will not be long before our publication house will be self-supporting.

Missions

"Our work on the Gold Coast, East Gold Coast, Nigeria, and other missionary points in Africa, has prospered under Bishop W. W. Matthews.

Organize Union

"Our last General Conference submitted to the annual conferences, and to the churches in order, a plan for the unification of the A.M.E. and A.M.E. Zion denominations.

"We entered upon this matter of organic union in all good faith and are pleased to report that a large majority of the conferences voted to adopt the plan.

"Just when we were ready to submit the vote on unification through your commission and the annual conferences to our churches and congregations, then came upon us the unheralded and unexpected necessity to give almost all of our attention to conserving and sustaining our institutions and other denominational enterprises. Every other objejct was held in abeyance while bishops, pastors and people organized to meet the tremendous task of keeping the doors open throughout our Zion. Today we do not hesitate to again proclaim our time-honored approval of organic union with our sister denomination and refer again this vital question to you for action as you deem advisable and expedient.

Race Relations

. . . "The Christian religion knows no race, color or class . . . Jesus sent his disciples forth to teach ALL nations and He proclaimed that WHOSOEVER believed . . should be received and baptized . . . The brotherhood of faith is fundamental wherever the gospel is believed.

"We bow our heads in shame and sorrow when we read the records of gruesome lynchings . . . We offer our protest. . . .

"We ask that this General Conference place itself on record against all lawlessness and crimes and appeal to Congress to make lynching a federal crime.

Prohibition

. . . "We regard the whiskey traffic as unsocial, unpatriotic and an unmitigated curse. To say that the legalizing of beer and wine will relieve the depression is unsound."

A. M. E. Zion Church Merges Three Departments In Economy Program At Quadrennial Session in Pittsburgh

Age 5-28-32

New York, N.Y.

PITTSBURGH, Pa.—The twenty-ninth quadrennial session of the A. M. E. Zion Church closed a two weeks conference here on May 18, after completing some of the most progressive legislation in the history of the church.

Among the changes made was the merging of the Church School, Religious Education and General Education departments into one, known as the Department of Christian Education with Prof. J. W. Eichelberger as the executive.

The Rev. E. L. Madison, pastor of Wesley Center Church of Pittsburgh, who entertained the general conference, was elected to the office of financial secretary, succeeding the Rev. Dr. W. H. Goler.

The Rev. Thomas W. Wallace of Birmingham, Ala. was elected to succeed himself as secretary of the Department of Ministerial Brotherhood and Relief.

The Rev. W. W. Slade was reelected connectional evangelist.

Attorney H. C. Weeden of Louis Velle, Ky., was reelected general secretary-auditor.

The Rev. W. H. Davenport was reelected editor of The Star of Zion and the Rev. R. W. Sherrill was reelected manager of the Publication House.

The Rev. B. F. Gordon was elected editor of the Sunday School literature.

The Rev. P. K. Fonville of Charlotte, N. C., was elected editor of the Quarterly Review, succeeding the Rev. W. O. Carrington of Hartford, Conn.

The Revs. Pinanko and Tayolr were made supervisors of the African work, placed in the eleventh Episcopal District, with Bishop Matthews presiding.

There were eleven bishops and 14 general officers, along with 380 delegates present at the conference. There were also many visitors, some of whom were: The Rev. John DeSell of Jackson, Miss., who is a minister in the M. E. Church, South; the Rev. Dr. John W. Robinson of Detroit, former pastor of St. Mark's M. E. Church of New York City; Dr. George E. Haynes of the Commission on Race Relations of the Federal Council of Churches; and Dr. Mordecai Johnson, president of Howard University.

Bishop J. S. Caldwell was returned to the First Episcopal District and will preside over the New York Conference for the next four years.

The delegates from Mother A. M. E. Zion Church of New York (mother church of the connection) were the Rev. Dr. J. W. Brown, pastor, and R. B. Henderson, a trustee. Both were accorded prominent places on various committees. Dr. Brown was chairman on the committee on Revision, which has to do with the revising of the discipline. He was also designated to respond to the welcome address made by the Lieutenant Governor of Pennsylvania. Mr. Henderson was secretary of the committees on budget and appartionment, also elimination and combination.

The place of meeting of the next General Conference will be settled upon by a commission, which will meet in 1934.

SALARIES OF 11 ZION BISHOPS CUT $1,400; DELEGATES LEAVE

Courier 5-21-32
Pittsburgh, Pa.

BULLETIN!

The salaries of the eleven bishops in the A. M. E. Zion Church were cut from $5,000 per year to $3,600 here Monday, as delegates continued their "economy drive."

The closing sessions of the 29th quadrennial general conference of the A. M. E. Zion Church were filled with bitter wrangling over the various bits of new legislation calling for the reduction of salaries of bishops and general officers. The bitterest contest came on Tuesday morning when an attempt was made to re-franchise the bishops and general officers. The motion was lost by an overwhelming majority. The age limit of bishops also created a heated discussion, but resulted unchanged.

Madison Elected

Dr. E. L. Madison, pastor of Wesley Center Church, was elected financial secretary of the denomination Monday morning on th first ballot. Dr. Madison has bee an admirable host to the genera conference, and having been thre times before a candidate for th bishopric, would probably have beer elected to that office had any bishops been elected. The office of financial secretary is one of unusual importance, and carries with t the requisite of extraordinary ability and honesty.

Other elections resulted as follows: General secretary, H. C. Weeden, of Louisville; manager of publication house, R. W. Sherrill; editor of church school literature. B. F. Gordon, of Charlotte; editor Star of Zion, W. H. Davenport; secretary of christian education, J F. Eichelberger, of Chicago; secretary of relief department, T. W Wallace of Washington, D. C.; foreign missions, H. S. Medford Washington; W. W. Slade, evangelism.

A delegation of A. M. E.'s headed by the newly elected Bishop D H. Simms, of South Carolina, en route home from Cleveland, O., visited the conference Tuesday morning. In the delegation were: Dr R. R. Wright, of Philadelphia; Mrs Cordelia Donaway, and Mrs. Carrie H. Earls of Atlantic City; Rev. D E. Rice of Baltimore and others.

Among other prominent visitors during the past few days were Mordecai Johnson, president of Howard University; Dr. George E. Haynes, of the Federal Council of Churches, New York City; Congressman Oscar DePriest; Hon. James A. Jackson, U. S. Department of Commerce, Washington, D. C.; Eugene Kinckle Jones and Dr. Elmer C. Carter of the Urban League, of New York City, and many other distinguished citizens from various parts of the country.

The bishops were assigned to their former districts.

Church—1932

Reported Decision of A. M. E. Zion Church to Elect No Bishop This Year Viewed as Slight to Brown

Popular Pastor of Fleet St. Church, Brooklyn, Outstanding Candidate for Prelacy, Will Be Shelved if Reports Are True

By Walter R. Lofton

If this item were in short story form or book form, I might call it the "Tragedy of Dr. W. C. Brown."

It deals with a man who is an outstanding clergyman, who from all rules of the game should be elevated to the bishopric of his church, but from all indications will not receive the highest gift from his church this year, when the general conference meets.

From reports as to the alibi of some who do not want him, there will be no more bishops elected this year, despite there is a vacancy due to the death of the late Bishop Frederick M. Jacobs, who in his time, according to reports, was a man much feared by some because of his stand for square dealing.

As a well known local layman put it:

"They do not want Dr. Brown on the bench of bishops because he is a square shooter, and will not spend money to advance his cause. It is too bad that in the A. M. E. and in the A. M. E. Zion Churches men have to play politics to secure the highest offices in their church. Under these conditions many outstanding and worthy men are passed by, while men of mediocrity are elevated. There should be a change in the method of selecting men for this holy office."

Dr. Brown who is the pastor of Fleet Steet A. M. E. Zion Church, is regarded as one of the ablest preachers and church administrators in his communion. He has pastored this church longer than any other man, with the exception of the late Bishop Jacobs. While his church is one of the largest in Brooklyn, he has found time to take an active part in everything that affects the welfare of the Negro. He is known as a "man of ability, yet a good mixer," in the words of one of his friends. He has given of his time, money and ability for his people.

He is grand master of the exchequer of the Knights of Pythias Grand Lodge (Alphabetical) of this state; past grand chaplain of the Order of Elks; past master of the Masons, and an Odd Fellow.

No More Bishops

While the writer has not seen Dr. Brown or interviewed him, we have been reliably informed that at the board of bishops of the A. M. E. Zion Church, which met in Chicago recently, friends of Dr. Brown were informed that there would be no more bishops made this year. This came as a shock to them, as Dr. Brown was one of the outstanding candidates four years ago and there is now a vacancy.

The session met at Blackwell A. M. E. Zion Church, the Rev. L. P. Powell, pastor, on January 11 and closed January 15.

There were ten bishops present. Also, all of the general officers, and over 100 promiment ministers and laymen at the meeting.

Over $100,000 was raised through the general fund of the church. This money is for the general administration of the church. It is only about fifty per cent of the amount raised last year. The depression was given as the cause.

If Dr. Brown is not elevated, it will be a break in the precedent established by his two predecessors, the late Bishop W. L. Lee and Bishop P. A. Wallace. Bishop Jacobs was also a former pastor of this chuch.

A.M.E. ZION GROUP OWNS MILLION AND HALF IN PROPERTY

Commission Urges Retrenchment Program In Several Departments

By S. G. Spottswood

CHICAGO.—The most significant meeting in twenty-five years of the Board of Bishops of the A. M.E. Zion Church closed Friday night at Blackwell Memorial Church, Rev. L. P. Powell, pastor.

The ten bishops of the church present received the preliminary report of the Survey Commission appointed at Atlanta, Ga., last August to survey the departmental and administrative organization of the connection.

Startling analyses of fiscal data were revealed in the Commission's report. Approximately $100,000 was raised by the denomination last year which is about 50 per cent of the budget apportioned. The Commission recommended merges of several of the departments of the church and indicated on a fiscal map the sections of the denominations where administrative weakness was responsible for the falling away of connectional reports. The Commission's recommendations showed that a retrenchment program is mandatory for the rehabilitation of the several departments of the connections.

Thursday night marked the educational celebration of the meeting in which addresses were delived by President William Johnson Trent of Livingstone College, and Dr. J. W. Young, secretary of Education, Greenville, Tenn. Dr. Young's report pointed out the fact that the A.M.E. Zion Church controls educational properties valued in excess of a million and a half dollars, conducts an A grade college and ten secondary schools.

The bishops in attendance were: Josiah Samuel Caldwell, senior bishop, Philadelphia; Linwood Westinghouse Kyles, Winston-Salem, N.C.; George Clinton Clement, Louisville; John Wesley Weed, Indianapolis; Paris Arthur Wallace, Brooklyn; Benjamin Garland Shaw, Birmingham; Edward DeRussa Jones, Washington; William J. Walls, Chicago; John William Martin, Los Angeles; Cameron Chesterfield Alleyne, New York City.

The general officers who submitted semi-annual reports were: Dr. Henry C. Weeden, general secretary, Louisville; Dr. W. H. Goley, financial secretary, Salisbury, N. C.; Dr. W. H. Davenport, editor of the Star of Zion, and Dr. B. F. Gordon, editor of Church School Literature; Prof. R. W. Sherill, manager Publication House, Charlotte, N.C.; Dr. H. T. Medford, secretary Foreign Missions; S. M. Dudley, secretary Church Extensions and Home Missions; Dr. T. W. Wallace, secretary of Ministerial Brotherhood, Washington; Dr. W. O. Carrington, editor of the Quarterly Review, Hartford, Conn.; Prof. J. W. Eichelberger, jr., director of Religious Education, Chicago; Prof. Aaron Brown, director of Promotion, Pensacola, Fla.; Prof. J. W. Young, secretary of Education, Greenville, Tenn., and Dr. W. W. Slade, director of the Bureau Evangelism, Swanneoa, N.C.

Mrs. Ida V. Smith, treasurer Women's Home and Foreign Missionary Society, Washington, rendered her report. Mrs. Daisy V. Johnson, president, Birmingham, Ala.; Mrs. Henrietta Davis, vice-president, St. Louis, Mo.; Mrs. Anna L. Anderson, corresponding secretary, Pittsburgh, and Mrs. Missouri Moore, captain of supplies, Brooklyn, all of the Women's Home and Foreign Missionary Society were in attendance.

ZION BISHOPS BOARD MEETS

Deficit Of Over $100,000 In Denominational Fund Reported. May Reduce Full Time Officers

CHICAGO, Jan. 21.—(ANP)—The Board of Bishops of the African Methodist Episcopal Zion church met in Blackwell Memorial Church here from January 13 to 17. Aside from routine matters the bishops gave major attention to plans involving the budget, there having been a deficit of more than $100,000 in the denominational fund.

Survey Committee Reports.

The report of the Survey Committee also brought about considerable discussion. While the committee did not attempt final conclusions or final recommendations on account of insufficient data, it did recommend the merger of several departments. If the recommendation of the committee obtains, there will be only 8 full time general officers instead of 11 as at present, and two half time general officers.

Dr. B. F. Gordon of Charlotte, N. C., editor of Sunday School literature was elected fraternal delegate to the Methodist Episcopal General conference to be held in Atlantic City, May, 1932. Dr. P. R Flack, pastor of St. Paul church in Detroit was named to serve as fraternal delegate to the A. M. E. Conference to be held in May in Cleveland, Ohio.

Bishop F. M. Jacobs who presided over the 12th Episcopal District having died a few days ago, the conferences in his area were assigned as follows: West Tennessee and Mississippi, Bishop G. C. Clement, North Arkansas and Arkansas, W. J. Wallas, Louisiana and South America, C. C. Alleyne.

Executive Session Important.

Among the first actions taken by the council was an expression of appreciation of the life of Julius Rosenwald by a committee consisting of Bishops J. W. Martin, C. C. Allenye and F. W. D. Jones. An unusual amount of attention was devoted to the executive sessions of the bishops. Practically nothing has been obtained as to the nature of the discussions or as to the action taken by the prelates in their executive sessions except that Bishops Kyle, Walls and Alleyne are to co-operate with Bishop Wood who is to prepare the quadrennial address. An adjourned session was called to meet at Rock Hill, S. C., in April when general conference plans are to be perfected. An encouraging report of progress was made by President Wm. J. Trent upon the financial campaign for Livingstone college, Salibury, N. C. It is expected that the balance of $250,000 will be raised within the next few months. Mr. Richard B. Harrison of "Green Pastures" addressed the bishops and visitors at a luncheon conference. All of the Bishops were in attendance except Bishop W. W. Matthews, resident Bishop for West Africa, who is on his field. Bishops Martin of Los Angeles and Shaw of Birmingham were preachers on Sunday. Bishop P. A. Wallace of Brooklyn presided during the sessions.

The executive board of Women's Home and Foreign Mission Society which was also in session planned a good star drive in the interest of foreign mission work.

ZION'S BISHOPS VOTE TO DECLINE R.R. "PASSES"

Afro-American 4/23/32

Railroads Can't Flatter Clergy and Jim Crow Negroes.

ECONOMY PLANS FOR CONFERENCE

Schools Merged; No Bishops to be Elected.

COMMUNISM IS NOT CONDEMNED

Proposal Made for Unification of Work in Africa.

Washington Bureau of the AFRO.

WASHINGTON—The object of the most harmonious session of the board of Zion bishops ever held, according to Bishop E. D. W. Jones, was to draft such recommendations to the general conference from the board of bishops as to relieve the group from exhorbitant taxation and permit pastors to live and secure adequate competency.

The sessions were held at Rock Hill, S.C.

Said the bishop:

"All recommendations concerned the people's interest and welfare. Nothing was said of increased authority to bishops or increased salary. All needless expenses were eliminated. General meetings, involving enormous 'layouts' were abolished. It is the idea of the bishops to have but one meeting a year of the board, with the resulting reduction of thousands of dollars in traveling expenses, secretary fees, and sustentation funds.

Bishop Jones

"The support of annual conferences was reduced to the lowest possible sum by abolishing paid officers and all honorariums. None of the departments was abolished, but boards were made administrators of some, thus eliminating the salaried executive officers. The budget was reduced to its minimum and extensive reductions were made without doing away with departments or reducing salaries.

Schools Reduced

"The secondary schools were reduced to five and these were located in sections where states and counties do not provide high schools for children. The forthcoming general conference sessions were limited to 14 working days, thereby curtailing additional expense. If the other Methodists agree, it is the plan of the A.M.E.Z. group to give Africa one common Methodist Church in which all parties to the agreement would bear the limited expense such a plan would assure.

"A theological school is to be immediately opened in the South and much of the literary work is to be done by salaried men, who will combine their duties at a great saving to the membership in all the colleges. No suggestion was made as to election of additional officers, for all felt that this was not the time to increase the salaried officiary.

"Widows, orphans, superannuated and worn-out preachers were given the largest appropriation ever made. They are to become the preferred monthly recipients of the general fund. A home for them is to be erected soon.

Jim Crow Condemned

"Jim-crowism was condemned and members are to be advised to continue to contend for its elimination on public carriers. Bishops were requested not to receive passes from railroads running Jim-crow cars, nor passes to amusements that sought their influence by this method to protect the promoters in violation of Sabbath observance and its sanctity.

"Temperance and law enforcement were stressed and not only was lynching condemned, but every pastor is required to act as a special agent in such cases and report his findings to a board of public welfare in his own church and all other organizations whose object is to stamp out lynching.

Spiritual Reform

"Prison reform was adopted. Spiritual attention to prisoners in jails, penetentiaries, and camps, was declared an important part of pastoral duties. County poor houses must be visited quarterly by a special local church organization and C.E. societies, also all asylums for the blind, deaf, dumb and crippled.

Orphanages Mandatory

"The Sunday Schools will be required to care for orphanages in their communities and insist on their erection by states which do not provide them for the race. Plans will be discussed at the general conference looking forward to the erection of a general hospital in a section easy of access.

"Colored insurance companies and businesses were endorsed and the public urged to join all movements having racial betterment as the objective.

PITTSBURGH, PA.
PRESS

MAY 8 1932

African Ministers Assail Lynchings

Churchman Asks Federal Law, Appeals for Better Racial Understanding—800 Gather in Conference Here

Lynching was condemned by ministers of the African Methodist Episcopal Zion Church in session at the Wesley Center Church, Center Avenue.

The twenty-ninth quadrennial general conference listened with approval as Bishop Wood assailed lynching.

"Racial understanding and the sacredness of personality are to be stressed now more than ever in our land," he told the 800 ministers, delegates and visitors." We appeal to the Congress of the United States to make lynching a Federal crime.

"It seems to us that we are living in a day that even defies God. It seems that God's man and God's woman have ceased to be careful about themselves. The fires have gone out on many of our family altars."

A delegate from the "witchcraft country" is Dr. F. A. Osam-Pinanko, born and reared on the Coast of Africa. Judging by his life and work, he knows the legendary British colony as thoroughly as any living man.

"I have traveled the length and breadth of the Gold Coast," he said yesterday. "I have been out there in the field doing active work for 29 years. Since 1903 I have been located at Cape Coast, the chief town, directing the building of churches and schools."

Dr. Osam-Pinanko converses fluently in Fanti, Twi and Efuti, three native languages spoken in the bush. He spoke of witchcraft, and holds the theory that white folks, and also many converted colored people of his church, make a mistake in considering it pure fakery.

Comes From Jungles

He mentioned a wizard who challenged the members of a recent Christian council in the Gold Coast to witness witchcraft feats. He offered to show Christian skeptics that he could cause physical harm without touching a person.

From the jungles of the Western World comes Dr. W. A. Deane, who presides over a little territory of 100,000 square miles in British Guiana. Living along the Essequibo, Demerara and Berbice Rivers are about 300,000 people, Negroes, East Indians, Chinese, aboriginal Indians, Portuguese and white people.

Dr. Deane says his father and mother emigrated from Africa to British Guiana, where he was born. In addition to his church work, he taught for 21 years in the elementary schools of British Guiana.

The Colonial government is building roads in the diamond-bearing hills, he said, to relieve unemployment.

The conference continues until May 11. There are about 456,000 members of the African Methodist Episcopal Church. The present center of Zion Methodist educational interest is Livingstone College, Salisbury, North Carolina.

ZION BODY MAY ELECT AFRICAN TO BISHOPRIC

Afro American 5-14-32

Osam-Pinanco Proposed for Gold Coast, West Africa

$560,568 IS TOTAL RECEIPTS

Eight Schools Closed for Lack of Funds

PITTSBURGH, Pa.—F. A. Osam-Pinanko, presiding elder in the A.M.E. Zion Church of West Gold Coast, West Africa, and a leader of his people, is being pushed forward by his friends as bishop of West Africa.

If the proposal goes through, it will be the only election of a bishop by this General Conference and will relieve Bishop W. W. Matthews and make him available for work in this country, especially for the care of the episcopal area formerly under the late Bishop Frederick Jacobs.

Zionists are ahead of the A.M.E. church in conference procedure. Meetings here have been calm and business-like. Bishops have presided with force and dignity. There has been consciousness that outside a depression prevails which the church must face unitedly.

Zionists had equal lay and ministerial representation four years before the A.M.E's.

Zion bishops preside at the General Conference but do not vote. A.M.E. bishops both preside and vote.

Zion retires her bishops at the General Conference nearest their 74th birthdays. At the 1936 General Conference Bishop J. C. Caldwell will retire, although he is hale, hearty and active today as are all eleven bishops on Zion's bench.

A.M.E. bishops have no compulsory retirement plan, but like Tennyson's brook, go on forever. Bishop W. H. Heard of the A.M.E. church now over eighty years old, is one of four bishops of his church already past the retirement age.

8 Schools Closed

J. W. Younge, secretary of education, reported the following schools closed during the past four years for lack of funds: Walters Institute, Warren, Ark.; Clinton College, Rock Hill, S.C.; Eastern North Carolina Academy, Newbern, N.C.; Atkinson College, Madisonville, Ky., and Johnson A. and M. High School, Stover, Miss.

The following Zion schools are open: Livingstone College, Salisbury, N.C., Dinwiddie (Va.) Normal and Industrial School; Lomax-Hannon College, Greenville, Ala, and Greenville College, Greenville, Tenn.

Church-1932

Apostolic Faith of God Church.

APOSTOLIC FAITH OF GOD CHURCH ENDS CONVO.

Journal & Guide

9-24-32

Bishop C. W. Love, Suffolk, Presides For 22nd Year

Norfolk, Va.

SUFFOLK, Va.—The twenty-second annual convention of the Apostolic Faith of God Church came to an end Monday at the Apostolic Faith of God Church, Beach Street. Bishop C. W. Lowe, Suffolk, presided for the twentysecond time over the sessions.

Sunday at pre-convention services Elders Douglass Demetry, Sivina Flood and Sister Nettie Swain, delegates to the convention, preached stirring sermons at the morning and evening services. Monday morning the business sessions began with the welcome address by the Rev. T. J. Johnson, pastor of the Pine Street Baptist Church. Tuesday, the Elders of the various churches made encouraging reports for the previous year. Judging from their talks, the ensuing year promises to be a favorable one.

Wednesday afternoon, Elder P. B. Gray preached a sermon on "The Unadulterated Gsopel." In the evening, officers for the ensuing year were elected.

The following officers were elected for the ensuing year: C. W. Lowe, bishop; C. R. Whitley, vice-bishop; R. B. Gray, overseer; C. H. Johnson, secretary; Sister Luzie Lowe, state mother. After election Elders B. H. Bodie, J. H. Ricks and R. C. Butts preached.

Thursday was Woman's Day. Sister Mattie Branch presided over the business sessions. A feature of this session was the "Missionaries March." They shouted and sang hymns of praise as they moved along. Sisters Carrie Brown, Montclair, N. J.; Luzie Lowe, Suffolk and Lillie Williams of Spring Hope, N. C., were the speakers on this occasion.

Delegates were in attendance from the states of Maryland, New Jersey, Delaware, North Carolina and Virginia.

Church-1932

Baptists.

NEGRO BAPTISTS QUARREL.

Some years ago Negro Baptists of the Nation split into the Morris and Boyd factions growing out of a controversy over control of the publishin board. Is a similar issue to create a division in the National Baptist Convention of America of which the Rev. L. K. Williams of Chicago is president? We hope not. Age 2-20-32

In the current issue of the National Baptist Voice, official organ of the convention, Russell C. Barbour, its editor and manager, accuses Dr. A. M. Townsend corresponding secretary of the Sunday School Publishing Board, with seeking to reduce its size to a mere sheet, and writes: New York, N.Y.

"We have been fussing, wrangling and disputing about the publication of the paper ever since the Atlanta Convention."

"I regret very much to say that Dr. Townsend feels that the Sunday School Publishing Board should not regularly publish the National Baptist Voice," avers Editor Barbour. "He has allowed the board to publish only about seven or eight issues since the National Baptist Convention. He says he is not able to do better. He is willing to reduce the size to a mere sheet, but will not listen to any suggestion from the leaders who control The Voice and its publication.

"I cannot believe that the publication of eight pages would bankrupt a business that collected over half a million dollars during the last two years. The two last reports of the Sunday School Publishing Board reveal that the National Baptist Convention leaders have placed in the hands of Dr. Townsend $589,547 in cold cash. Astute business men would be slow to believe that such a small item as eight pages would bankrupt a concern that is doing a gross business of a quarter of a million dollars a year."

A meeting of the board of directors of the convention has been called by President Williams and Secretary Nabrit for February 17 and 18 at Hot Springs, Ark., when it is sincerely hoped that the differences between the Towsendites and Barbourites will be happily adjusted.

What is the disturbing factor in the publication of denominational periodicals, which at times causes so much disagreement and strife among Negro Baptists? What kind of religion have they?

NATIONAL URBAN LEAGUE WEEKLY BULLETIN

BY JESSE O. THOMAS.

Constitution 3-13-32 Atlanta Ga

The members and friends of the now internationally known pastor of Friendship Baptist church are making a nation-wide effort to raise $10,000 as a testimonial retirement fund for Rev. E. R. Carter.

Back in 1879, as a young man, Rev. Carter entered the Atlanta Baptist Seminary, and until 1882 he served as assistant pastor to Rev. Frank Quarles, who was then pastor of Friendship. After serving three years as assistant pastor, he was called to succeed Rev. Quarles as pastor in charge of Friendship. He has been officially identified with Friendship for 53 years and has served as pastor in charge for the past 50 years.

Being ambitious and desirous of qualifying for the place of spiritual leadership in the life of the people he was to serve, he continued his education until he graduated in 1884; since which time he has traveled extensively as means of further enriching his store of information. Not only has he traveled widely throughout the United States, but beginning back in 1888 he has gone to Europe on an average of once every three years.

As an evidence of their appreciation for this half-century of uninterrupted and devoted service, the members of the church and a large company of personal friends of Dr. Carter have formed a nation-wide campaign set up through which means they are hoping to raise from the public at large $10,000, that may serve not only as an "appreciation endowment fund," but also as a guarantee that this servant of mankind may live in reasonable comfort during his remaining days on the earth.

During most of these 50 years, the pastor has been paid a very small salary. The various demands made upon him and his disposition to respond to the ever-increasing needs of the aged and indigent members of his parish, made it impossible for him to accumulate a marginal surplus commensurate to the number of years and type of service he has given for the social and spiritual welfare of the people.

Upwards of 5,000 people have been baptized in the church and more than 2,500 have been taken in on the confession of faith during his pastorage.

Many of the members of Friendship Baptist church have been most prominently identified with every uplift movement fostered by or promoted among the negro population of Atlanta, thus indirectly the influence of the church has made itself manifest in every phase of racial progress in this and many other communities.

If one is entitled to this type of community recognition as a result of doing a good day's work, then the subject of this sketch is a legitimate candidate entitled to receive favorable consideration at the hands of all of those to whom this information may become current. Fifty years is a mighty long time to remain on the "Hindenburg line."

Those who are moved by the spirit may send their check to Willie Daniels, treasurer, 72 Fulton street, S. W.

Golden Anniversary of Dr. Carter's Pastorate

Age 3-12-32

Atlanta, Ga.—Arrangements are being perfected for the celebration of the golden jubilee pastorate of the Rev. Dr. E. R. Carter, who has served Friendship Baptist Church for the past fifty years, having succeeded the late Rev. Frank Quarles. The observance will be March 28 to April 11, Sunday, April 10, being the anniversary day. New York

W. M. Driskell is chairman of the general committee, with R. M. Reddick as director of the local church committee. Dr. John Hope, Morehouse College president, heads program committee. Members of the church and citizen friends have been organized into groups for carrying out the celebration.

An addition, a national committee of leading men, both clerical and laymen, has been named from 21 states and the District of Columbia.

A testimonial fund will be presented the veteran minister.

PRESIDENT HURSE AND SECRETARY GRIMBLE'S NOTICE

Globe 5-20-32 Nashville, Tenn.

Communication Comes From Kansas City, Mo., Urging Full Attendance

Kansas City, Mo., May 10.—To the Brotherhood of our N. B. C.—Dear Brethren:— You will please take notice that the entire Board of the N. B. C. is called to meet in Jacksonville, Fla., at the time of S. S. Congress, June 8-13, 1932. I am asking that we have a full attendance at this session or as near as possible. The program of our annual session that meets in Houston, Texas, will be made in this board session, and whereas we are looking forward to the greatest session in the history of our convention, I am asking advance that we prepare a great program for same. To do this as it should be, would be to have officers of the convention present, all heads of the boards, Presidents of the association, and conventions Leading pastors and laymen and for fear that there may be some who will not attend, I do here and now appeal to every officer, leading ministers, heads of boards presidents of the Conventions and associations, Layman league in each state, who may find themselves unable to attend the board please send to the Corresponding Secretary, Rev. W. M. Grimble, 2635 Second St., Alexandria, La. the names of the persons you wish to appear on the program, and what to do and when in session we will be glad to use their names, please don't fail for we need our material to complete the program.

I wish to state further that if you are going to attend the board and was not at the board in Chicago please bring along the amount required at the board in Chicago, $2.50 for each minister $5.00 for your church, $10.00 for your association. The money is still needed for the indebtedness I am hoping that our Congress will be the best in its history. May God bless you, I hope to shake your hand in Jacksonville.

Yours for a great session of the board and Congress.

Dr. J. W. Hurse, President.

Rev. W. M. Grimble Cor. Sec

Globe 5-20-32

HENRY ALLEN BOYD AND H. B. P. JOHNSON GIVEN DISTINCTIVE HONOR

Globe 5-27-32

Sunday School Congress Secretary and Chorister Elected to Trustee Board of Florida Baptist College

Saint Augustine, Fla. —(Special) —The Baptist College here in this city held an epochal Commencement, in closing one of the most successful years in the history of the institution. The array of speakes included educators, and the friends of education of National and international repute, among whom were Prof. H. B. P. Johnson, the Secretary of the Board of Education of the National Baptist Convention of America whose address before the Trustee Board of the institution made an indelible impression for its sight and profundity. The wise and farsighted Board of Trustees, ever on the lookout for personal assets to strengthen, and increase the possibilities of expansion, made a wise and timely selection when the names of Rev. H. A. Boyd, the Secretary of the National Baptist Publishing Board, also the secretary of the S. S. Congress is the opinion of the entire brotherhood of the State of Florida . Rev. Boyd is a friend to education, and has contributed liberally to various enterprises of the race throughout this country, he is also the President of the oldest bank operated by the race in the United States, a member of the Board of directors of one or more of the strongest Insurance companies of the race in this country, he is without any doubt a tower strength, as a Baptist and to the race. Prof. H. B. P. Johnson, occupies such strategic position in the educational world, and his wide experience as an educator, with the knowledge of the needs and struggles of the Negro institutions of America, his addition to the Trustee Board of this institution, is regarded as a wise and timely acquisition, that should mean much to the institution in the future.

HISTORY OF THE NEGRO BAPTIST CHURCH PLANNED

Christian Recorder

Chicago—(C. . S)—Dr. S. S. Jones, historian of the National 1Baptist Convention of America (unincorporated), has been commissioned by the Executive Board of the Convention to compile complete historical data of the Baptist Church, and have the same ready for submission to the next session of the Convention at Houston, Texas in September. It is expected that the national body will order the work printed in an aim to preserve the identity of the denomination, correlate the facts of its religious persuasion, and place the data in a form which will serve as a text book in theological seminaries and public schools.

6-2-32

Associated with Dr. Jones in the work of the compilation will be the Rev. J. P. Robinson of Little Rock, Arkansas; the Rev. C. H. Clark of Chicago, Illinois; the Rev. E. R. Carter of Atlanta, Georgia; Dr. John H. Frank of Louisville, Kentucky; and others conversant with the growth of the denomination during the past fifty years.

Philadelphia, Pa.

Dr. Jones and his associates plan to take up the thread of organized Negro Baptists found in a religious organization of a group of slaves in the period just prior to the War of the American Revolution. It is said that just prior to 1778 David George and Jesse Peters, two Negroes, headed a group of slaves in organizing a church in Aiken Co., South Carolina, on the plantation of George Galpin, along the Savannah River at a point nearly opposite Augusta, Georgia.

It further claimed that both of these religious leaders became noted preachers. David George later founded the First Baptist Church at Shelbourn, Canada, and went from there to Freetown, Sierra Leone, West Africa, in 1792. Jesse Peters helped to organize the First African Baptist Church at Savannah in 1788, and since then there has always been somewhere in the County of Chatham, Georgia, a Negro Baptist Church.

Notwithstanding the lack of an early ecclesiastical organization through which to trace the growth of the Baptist Church in its early history, authentic records show that "The First African Baptist Church of Savannah grew; and in 1802 and 1805 two other churches were organized, the Second Baptist Church and the Ogeechee Colored Baptist Church, both of which are still in existence and strong and prosperous. In 1805 the Joy Street Baptist Church, the first in New England was organized in Boston, in 1808 the Abyssinian Church in New York City, and in 1909 the First African Baptist Church in Philadelphia. These three were the first Negro Baptist churches in the North.

"The First Baptist Church of Washington, D. C., was organized in 1802. In 1839 they organized as the Nineteenth Street Baptist Church. This experience in Washington was repeated in many places in the South where the Negro members worshipped with white organizations ,until it seemed wise for them to have their own churches."

The Negro Baptists, including the church organizations of all the different groups: the National Baptist Convention, U .S. A.; the National Baptist Convention of America (unincorporated); the Lott Carey Baptist Convention; number about 3,200,000, with 22,100 local church organizations.

Chattanooga, Tenn.
TIMES

JUN 2 6 1932

THE NEGRO CONGRES

The National Sunday Sch and B. Y. P. U. Congress, colore which has been holding its ses sions in the Memorial Auditorium for several days is a very significant gathering. It is representative of the religious, intellectual and cultural life of a large section of the Negro population, and it should be encouraging to all who are interested in the advancement of America's colored population.

Particularly should the congress be an inspiration to the Negroes of this community. To begin with, it is a national affair. Despite the fact that times are hard, it is being largely attended. Those attending it are a credit to their race. The discussions have been scholarly and the deliberations have been on a high plane, while in the music have been combined training in the art and that peculiar quality which marks Negro singing and makes it a universal favorite.

Regardless of the position taken by the congress on various questions affecting society, the fact that these matters have been up for discussion and have received serious consideration is most significant. It indicates the existence of a social consciousness and an appreciation of social responsibility that are encouraging, commendable and full of promise. It labels these people as members of a race which is on the highway of social, religious and intellectual progress.

The holding of the sessions of the congress in the Memorial Auditorium also has a meaning which should not be overlooked. It directs attention to a fact that may not always have been kept clearly in mind by some—that is, that the Memorial is a public building, that it was erected at the expense of the public generally and that it is available to all who comply with rules regulating its use, without regard to race, creed or color. Chattanooga will look forward to a return of the National Sunday School and B. Y. P. U. Congress.

Chattanooga, Tenn. Times
Sunday, June 26, 1932

THE NEGRO CONGRESS.

The National Sunday School and B. Y. P. U. Congress, colored, which has been holding its sessions in the Memorial Auditorium for several days is a very significant gathering. It is representative of the religious, intellectual and cultural life of a large section of the Negro population, and it should be encouraging to all who are interested in the advancement of America's colored population.

Particularly should the congress be an inspiration to the Negroes of this community. To begin with, it is a national affair. Despite the fact that times are hard, it is being largely attended. Those attending it are a credit to their race. The discussions have been scholarly and the deliberations have been on a high plane, while in the music have been combined training in the art and that peculiar quality which marks Negro singing and makes it a universal favorite.

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Church-1932

BISHOP COLLEGE INSTITUTE A SUCCESS

National Baptist

Marshall, Texas.—The Second Annual Ministers' Institute at Bishop College was a big success. Among the speakers during the week were: Robert Cashman, Chicago Theological Seminary, Chicago Ill.; Dr. T. J. Goodall, Pastor of Antioch Baptist Church, Houston, Texas; Dr. W. R. White, Pastor of the Broadway Baptist Church, Ft. Worth, Texas; Dr. J. H. Dillard, Slater Fund, Charlottesville, Va.; Mr. T. M. Campbell, United States Department of Interior, Tuskegee, Ala.; Dr. E. W. Kelley, Field Secretary of Evangelism, Philadelphia, Pa.; Prof. J. T. Warren, School of Religion, Bishop College; Hon. John L. Webb, President of the Layman's Convention, Hot Springs Ark.; Prof. C. W. Wolf, School of Religion, Bishop College; Dean H. M. Smith, School of Religion, Bishop College; and President J. J. Rhoads.

Some of the subjects discussed were: "Teaching People How to Live," "Health and Sanitation Among Rural Negroes," "Solving the Financial Problems of the Church," "What the Church Owes the Community," "The Evangelism of Finance," "The Spirituality of Materialism," "The Rediscovery of Worship," "Profits for Our Time," "Church Finances From a Layman's Point of View," and "How Shall We Teach Religion."

President Rhoads and Dean Smith placed at the disposal of the ministers who attend the Institute, the entire faculty and facilities of Bishop College.

Town Talk
Alexandria, La

JUL 12 1932

Colored Ministers Meet and Form Association

At a recent call meeting by Rev. John C. Ramsay to the ministers of the gospel of the colored race, there assembled in the Union Baptist church twenty-five ministers. The purpose of this meeting was to discuss ways and means, and effect, if feasible, the organization of a colored Ministers' Association for this community whose primary business would be to co-operatively promote, assist, and supervise various community projects which would concern their church institutions.

Owing to bereavement in the family, Dr. Ramsay was unable to be present, but Rev. W. S. Slack presided and gave the invocation. He presented the purpose of the meeting to those ministers gathered. Mrs. Ed Adrion, of the City Welfare Bureau, spoke very favorably of the fine possibilities for such an organization.

A discussion was entered into and splendid talks made by Reverends C. C. Raymond, Carter, J. A. Williams, Curtis Woods, A. C. Robinson and others. Rose Robinson, president of the Colored Welfare Bureau, spoke in behalf of perfecting the ministers' organization, and brought out the fact that such an organization would be invaluable for the welfare of their race.

It was the unanimous opinion of this representative group that such an organization be perfected and the following officers were elected: Rev. J. A. Williams, president; Rev. A. C. Robinson, first vice-president; Rev. H. H. Carter, second vice-president; Rev. C. C. Raymond, secretary; Rev. R. L. Williams, assistant secretary. The organization will be known as the Ministerial Inter - Denominational Association (colored), of Alexandria. Meetings will be held on Tuesdays after the second Sunday of each month, at 10 a. m. The place of meeting to be by invitation from the churches, arranged alphabetically whose representatives were present at the meeting.

The benediction was pronounced by Rev. D. C. Smith. The following ministers being present: Reverends E. C. Curtis, H. Y. Woods, D. C. Smith, E. P. Smith, H. H. Carter, A. H. Norris, E. C. Dyer, J. S. Robinson, J. W. White, A. C. Robinson, J. A. Williams, Powder, N. Duffy, I. C. Ambroze, William Gross, J. S. Smith, W. M. Grimble, Ed Burgess, O. C. Simon, Joe Nash, M. R. Stemly, Perry Buckner, I. C. Simmons and C. C. Raymond.

Rev. J. W. Hurse Invited to Baptist Meet in Germany

Call

Rev. J. W. Hurse, pastor of St Stephen's Baptist church and president, National Baptist convention of America, received a letter recently from Rev. Dr. J. H. Rushbrooke of London, England, corresponding secretary of the World Baptist Alliance, informing him that by virtue of his merited position he had been made a member of the executive board and that at an executive session held recently in London, the program made out by that body ordains him to be present at the general session in Berlin, Germany, to preside over that body Thursday, August 10, 1933.

6-3-32

The letter was read to the audience last Sunday morning amid great applause and elation prevailed that steps be taken at once to prepare for the trip. The slogan was adopted "Hurse to Germany."

BAPTISTS WILL MEET AT STORER DESPITE N.A.A.C.P. INCIDENT

Courier 6-18-32
Pittsburgh, Pa.

Claim College Had Right to Object to Anything Being Erected On College Campus.

WASHINGTON, June 16—(CNS)—Despite the protest of a group of Baptist ministers, who base their opposition on the N. A. A. C. P.-John Brown-Storer College incident of May 21, the Baptist Ministers and Christian Workers of Baltimore and Washington will hold their conference at Storer College in July.

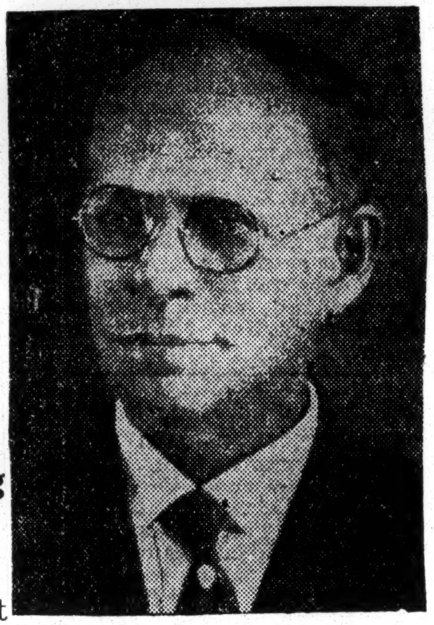
Following reports that the Baptist ministers might boycott the college and refuse to hold the conference there in July because of the controversy between the National Association for the Advancement of Colored People and the college president and trustees over the placing of a tablet on John Brown's fort, President Henry T. McDonald, president of the school, appeared before the Baptist ministers' conference a Washington and vicinity last week.

President McDonald stated in detail the trustees' side of the case, reading in support of their position correspondence dating back to March. He declared that officials of the association knew before coming to Harpers Ferry that the college trustees objected to the wording on the tablet which was to be placed on the fort as a memorial to John Brown. He further declared that the exact wording of the inscription on the tablet was not made known either to him or to the Storer College trustees until after the association officials had placed the order for the tablet.

After heated discussion, the following resolution was adopted and signed by four members of a special committee—the Rev. W. H. Jernagin, chairman; the Rev. J. P. Nichols, the Rev. W. A. Gray and the Rev. Augustus Lewis:

"With reference to the incident at Storer College May 21, with respect to the John Brown memorial tablet to have been placed by the N. A. A. C. P., and press comment of same. The college had a right to object to anything being erected on the college campus, contrary to their wishes and policy, also that the inscription as worded would not serve the best good for race relations, which the school has always advocated, and that reasonable evidence from communications as submitted to inspection by President McDonald at the ministers' conference certifies that the officials of the N. A. A. C. P. knew that the inscription was objectionable to the college authorities before the date of erection—and misquoted the position of president and trustees of college. In view of this evidence and information, we recommend that we proceed to go forward in holding the summer institute at Storer College, Harpers Ferry, West Virginia."

The resolution will be presented to the Baptist ministers' conference for approval this week.



DR. L. G. JORDAN

BAPT. CONVENTION DELEGATES WARNED OF CLEVELAND SHARKS

Journal and Guide 9-10-32

By DR. L. G. JORDAN

NASHVILLE, Tenn. —The good men of Shiloh Baptist Church, Cleveland, Ohio, found themselves so hindered by the depression they could not give necessary funds to clean up that great church so the money was raised to buy the paint and these men, on extension ladders and without the use of scaffolds, cleaned and painted that great church from the cellar to the outside of the dome.

Dr. Boone, their leader rallied men and women, having dinner furnished each day for these gallant workers. They are now ready for the approaching National Baptist Convention, Inc.

Issues Warning

The scarcity of work and the smallness of wages is pressing Cleveland as it is all the other cities. Lawlessness is more rampant in a city of that size than it would be in a smaller city or town. Everybody going to the National Baptist Convention must watch his step.

Shiloh being a downtown church is surrounded not by all the best homes, therefore each delegate and friend going to Cleveland should, before arranging to stop with anyone, see Dr. Boone and his housing committee. Otherwise he may get robbed, humiliated, and disgraced. Again I say, watch your step.

Million Dollar Drive

Dr. Campbell, who has charge of our million dollar drive, seems equal to his task and if every pastor will have at least a ten-cent rally for the National Baptist Convention before leaving home he will be surprised at the outcome of our money gathering in Cleveland.

Call upon the people to pray, for after all, as the Late I. Tolliver used to say, "the work is the Lord's and must go on."

More Prayers Needed

Prayless work like prayless giving is not to be considered with working as if all depended upon us and praying as if all depended upon God. Let us pray. Do not stay away from Cleveland because of the depression. If Christians fail to show their faith in God and their fellowship one for another in hours like these they had as well get out of the picture.

Special arrangements are being made in Cleveland for parking your cars at a small cost during the days you are there. Everything is being done for our comfort by the good people of Cleveland with the depression in mind.

The Union Baptist Church of Philadelphia, Pa., is celebrating its 100th anniversary in September. During the 100 years they have had fifteen pastors. I am the only ex-pastor living and I am to preach the anniversary sermon on September 4.

Nat'l Baptists Convention

Makes Fine Year's Showing According to SEC. BOYD'S REPORT

The Negro's Largest Publishing Plant

Houston, Texas (Special)—More than $338,368.50 in business done for year was reported at the National Baptist Convention of American session in this city by Henry Allen Boyd, recording secretary of the National Baptist Publishing Board Plant. A detail statement of the operation of this regarded as the nations largest and best known plant was submitted to the fifty-second annual session of this Parent Body. The secretary was presented by Dr. J. P. Robinson of Little Rock, Ark., chairman of the Board and a fifty year pastor. Dr. Robinson characterized him as a "chip off the old block," a worthy son of a noble sire.. His reception and welcome was a lusty hearted outburst, indulged in by messengers from nearly forty states in the union. The scene was more impressive, due to the fact that the secretary is a native of Texas. His father, the late Dr. R. H. Boyd went from here to Tennessee to begin the plant's operation. There were many high lights in his report. The gross circulation for the year of the periodicals and publications was 11,768,971, going in practically every known country in the world where Negro Baptist operate a New Testament Church. His report dealt with the plant by departments. It brought information of denominational value. It also embraced the story of the recent session of the Sunday School Congress held at Jacksonville, Fla. It visualized a world Baptist tour. He told of the reorganizing of the editorial department with a new editorial secretary, he paid his respects to the denomination's official organ, that has had thirty-eight years of publication and he sandwiched in with his report a "lest we forget," in which he paid a beautiful tribute to his father, regarded by most as the tallest oak in the Baptist forest.

LOTT CAREY BODY HOLDS CONVENTION

Two Schools Merged; Loan Of $12,510 Authorized

With impressive exercises, the 35th annual session of the Lott Carey Baptist Foreign Missionary Convention which convened here last week at the Shiloh Baptist church, Ninth and P streets, northwest, closed Friday evening. A symposium, "Safeguarding the Future of the Church," to which many of the more than 1,000 delegates present contributed, was one of the features of the closing day's ceremony.

Others who spoke Friday were Mrs. Sarah Brown Marks, whose subject was "Holding the Interest of the Church", and Mrs. Fannie E. Morton, of Pennsylvania, who spoke on "Religious Training of the Youth of the Church."

The Executive Board meeting was held Tuesday, while Mrs. Benetta Bullock of this city was the featured speaker Wednesday. The annual address of the president, Mrs. J. H. Randolph, was delivered Thursday.

Recommendations approved during the session of the convention included one for the employment of a full-time corresponding secretary, one merging the Baptist schools of South Africa, and a third authorizing the loan totaling $12,510 for the payment of debts on the convention's headquarters at 1501 Eleventh street, northwest.

Among those who welcomed delegates at the opening sessions included Rev. E. L. Harrison, pastor of the Shiloh Baptist church; Rev. W. A. Taylor, president of the Baptist district convention; Rev. R. W. Brooks, president of the Interdenominational Ministers' Alliance; Rev. C. T. Murray, pastor of the Vermont Avenue Baptist church; Rev. A. Lewis, president of the Baptist Ministers' Conference, and Frank S. Reid, of Shiloh Baptist church. Response to the welcoming addresses was made by Rev. Joseph T. Hill, pastor of the Second Baptist church of Richmond.

Among the delegates attending the convention were:

Local Delegates

Washington: Mrs. E. M. Cassel, S. L. Minor, the Rev. J. S. L. Holloman, Second Baptist Church; the Rev. S. M. Newsome, First Baptist Church; Alexander F. Hicks, Second Baptist Church; Jas. H. Payne, Shiloh Baptist Church; J. W. Freeman, Shiloh Baptist Church; the Rev. Augustus Lewis, Jerusalem Baptist Church; Miss Ernestine Ricks, Third Baptist Church; the Rev. George O. Bullock, Third Baptist Church; Parker Lucy, Capitol View Baptist Church; Mrs. Carlotta J. Smith, Miss Jennie E. Baylock, Mt. Moriah Baptist Church; Miss Daisy M. Montgomery, Rehoboth Baptist Chruch; the Rev. J. W. Bundren, Trinity Baptist Church; Mrs. Josephine Henson John R. Bramon, Shiloh Baptist Church; the Rev. J. R. Mitchell Shiloh Baptist Church; the Rev. C. T. Murray, Vermont Avenue Baptist Church; Walter Murray, Second Baptist Church; Mack Rave the Rev. J. H. Marshall, First Baptist Church; the Rev. John S. Miller, Pilgrim Baptist Church; Mrs. Mary Samuels, Third Baptist Church.

New Jersey: the Rev. E. Ethelerd Ricks, Newark; the Rev. Paul E. Jones, East Orange; Mrs. A. Elizabeth Weeks, Elizabeth; Miss Ruth Hunter, Pilgrim Baptist Church, Newark.

Maryland Delegates

Maryland: Mrs. C. L. Penn, Sharon Baptist Church, Baltimore; E. W. Hayes, Abyssinia Baptist Church, Baltimore; W. T. Coleman, Abyssinia Baptist Church, Baltimore; Daniel Norrell, Abyssinia Baptist Church, Baltimore.

West Virginia; Mrs. Lelia T. Cross, Mannington.

Texas: the Rev. J. F. Winn, Fort Worth.

New York: W. H. Sharp, Corona.

Tennessee: Henry Allen Boyd, Nashville.

Pennsylvania: Mrs. M. J. Dickens, Fairbank; Mrs. Martha Murphy, Swisvale; Mrs. T. E. Morton, Pittsburgh; Mrs. A. S. Jones, Carnale; the Rev. Lewis T. Clement Connellsville; the Rev. William Si..on, Mt. Ararat Baptist Church ..ardale; the Rev. E. D. Spinner, ..nnellsville.

Georgia: J. J. Calow, Atlanta.

North Carolina: the Rev. P. M. ..tts, Shiloh Baptist Church, Winston-Salem; the Rev. P. Joyce, Ward ..aptist Church, Winston-Salem; G. . Jones, Winston-Salem; the Rev. . W. Todd, Smithfield; the Rev. . R. Murray, Willard; Mrs. Maud . Davis, Cofield; I. M. Powers Wallace; Mrs. M. E. Hollingsworth, Kerr; the Rev. Hayes Peter..on, Kelly; the Rev. J. A. Little Zion Baptist Church, Wadesbera the Rev. T. A. Powers, Wallace Mrs. Mary A. Terrell, Kerr; the Rev. W. H. Mo..e, Wilmington; the Rev. D. L. Simmons, Pavellsville; the Rev. F. R. Raison Wadesboro.

Virginia Delegates

Virginia: the Rev. F. W. Williams, Norfolk; the Rev. Samuel A Bass, Richmond; Dr. G. E. Read Charlottesville; the Rev. W. T Hamilton, Shiloh Church, Norfolk; the Rev. M. A. Hunter, South Washington; the Rev. B. J. Fletcher, Dinwiddie County; the Rev. J. E. Rodgers, Norfolk; the Rev. A. W. Brown, Richmond; G. W. Watkins, Norfolk; Mrs. Mary E. Lacy, Warrenton; Mrs. Frances Wayer, Middleburg; O. C. Jones, Mt. Herman Baptist Temple, Portsmouth; the Rev. O. J. Allen, First Cal. Baptist Church, Norfolk; the Rev. J. C. Crump, Macedonia Baptist Church, Richmond; the Rev. L. H Dickerson, Richmond; the Rev. W. L. Ransome, Richmond; the Rev Ulysses G. Wilson, West Point; the Rev. Richard J. Brown, Portsmouth; Mrs. Amelia J. Felton, Mt Hermon Temple Missionary Society Portsmouth; Dr. J. A. Brinkley, Virginia Union University, Richmond; the Rev. A. W. Adkins, Alfred Street Baptist Church, Alexandria; the Rev. J. J. Nickens, Northern Neck Baptist Association, Richmond; the Rev. Joseph T. Hill, Second Baptist Church, Richmond; the Rev. P. P. Eaton, Norfolk; the Rev. M. C. Rux, Mt. Olive Baptist Church, South Boston; the Rev. S. L. McDowell, Lynchburg; E. E. Smith, Zion Baptist Church, Portsmouth; Mrs. J. W. Patterson, Hampton; Mrs. Mary B. Jones. First Mt. Olive Association, Newton; Quinn Shelton, Richmond; Mrs. Merion Boston, McLean; Mrs. Matilda Harris, Berryville; Mrs. A. W. Brown, Richmond; Mrs. Emma Baylor, Richmond; the Rev. H. C. Roamer, pastor of First Baptist Church, Heathsville, and Zion Baptist Church, Lattsburg; Mrs. Sophia Wiggens, Avalan; Dr. W. T. Johnson, First Baptist Church, chairman, Lott Carey Foreign Mission Board, Richmond; the Rev. S. L. Packam, Morly Memorial Baptist Church, Richmond.

Church-1932.

BAPTISTS FAVOR NATIONAL CURB ON WET TRAFFIC

Informer

Factions Meeting Here And Ohio In Accord On Whiskey.

9-17-32

After going on record as being opposed to outright repeal of the 18th amendment to the United States constitution, the National Baptist Convention of America (unincorperated), which opened its annual session in Houston at the city auditorium Sept. 7, concluded its deliberations here Monday of this week and adjourned until next September when the convention will assemble again for its fifty-third parley in Chicago, Ill.

Dr. J. W. Hurse of Kansas City, Mo., the president of the organization, who was expected to be faced with serious opposition in his race for reelection, easily triumphed over his foes and was once again chosen to lead the Baptist body for another year. The entire cabinet, with the exception of several minor officers, was swept into office with Hurse.

Dr. Hurse gained his victory last Friday afternoon when the rules were suspended after he had delivered his annual address. While the motion for the suspension of the rules was pending before the convention, the body was thrown into pandemonium by the Rev. J. P. Redder, a delegate of Columbus, S. C., who raised a technical point that the convention had not been properly organized. The South Carolina delegate was promptly ruled out of order and the motion which made it possible for Hurse to win was carried.

During the evening of the election of Hurse, the convention heard the Rev. J. L. Prince, a delegate of Denver, Colo., deliver a fiery address in which he accused a number of the delegates with deserting him in his race for the presidency of the convention.

Dr. Henry Allen Boyd of Nashville, Tenn., the secretary of the convention publishing board, who had been reported in the newspapers as being opposed to Hurse, did not show any active opposition to the relection of the Kansas City minister.

Mrs. M. A. B. Fuller of Austin, was reelected as president of the women's auxiliary of the convention which hel dits thirty-second session at the Odd Fellows Temple. The women only made two changes on their official staff.

Mrs. Eva Ball White of Baltimore, Md., was elected as corresponding secretary of the women's auxiliary as the successor to Mrs. M. L. Hardings of Nashville, Tenn., and Mrs. Flora Batson of Nashville, Tenn, was elected financial secretary as the successor to Mrs. White.

From all indications both sessions of the convention were a success, and judging from the comments of the delegates, they were highly pleased with the reception accorded them in Houston.

Most of the delegates have returned to their homes. A few are still in the city resting.

Boyd Followers Reelect Hurse After A Skirmish

Journal and Guide

9-17-32

HOUSTON, Texas. — (By Albert White for the Associated Negro Press)—Returning to Houston, the metropolis of the southwest for the first time in twenty years, the National Baptist Convention of America (unincorporated) opened its fifty-second annual session here at the City Auditorium last Wednesday with approximately two thousand men and one thousand women in attendance.

Norfolk, Va

The stellar attraction of the opening was the presentation of a local program Wednesday night which was featured with a welcome address by Dr. J. C. Hutcheson, white physician of Houston, who literally turned the keys of the city over to the visiting host on behalf of Mayor Walter E. Montieth, who was unable to appear at the meeting in person. Dr. Hutcheson told the delegates that they were at liberty to feel perfectly at home in this city. He apologized for the absence of the mayor whom he said was unavoidably prevented from speaking at the session.

Mayor Absent

The Rev. L. A. Roach, Houston pastor, welcomed the delegation to the city on behalf of the Baptist citizens of the state and Rev. J. I. Donaldson delivered a welcome message for other denominations. "I welcome you," said Rev. Mr. Roach, "because I believe the spirit of Paul is here—that zealous missionary who preached saving gospels."

A response to the welcome address on behalf of the convention was made by the Rev. S. Simpson.

The convention proper opened with an introductory address by the Rev. Ernest Hall, erudite Cleveland, Ohio, pastor who held the large audience spell-bound while he expounded facts of historical value on the early part played in history by Negroes. "Don't let the white people fool you," warned Rev. Mr. Hall, "about science and education. Before they had either, we had both; and all they know is built upon the foundation we laid."

Looking out over the audience which was receiving his address with considerable interest, Rev. Mr. Hall concluded his masterful discourse by asserting that, "The most useful contributions are; the alphabet, the use of the medals, science, architecture and the ideas of a personal God. The white race has never invented an alphabet of universal use, nor system of religion that was not based upon some other system. They are at best only critics of other races' religions."

The local program of the convention was well attended, with many citizens crowding the galleries of the spacious auditorium which is said to hold a seating capacity of about ten thousand. After the preliminaries were completed, the convention got down to business proper Thursday morning with the heads of various departments making their annual reports to the organization for the closing of the fiscal year.

Dr. J. W. Hurse, president of the convention, touched upon many features in his annual message to the body. He reviewed his activities for the year and expressed confidence that the future held much in store for convention.

Dr. Hurst, who was the center of a quiet opposition seeking to retire him, said upon his arrival that he would rout his opponents and gain reelection, and he was put back in office by acclamation although many prominent churchmen at the session predicted that the election of the president would be featured with a bitter scrap and that the contest at issue would be one of leadership.

The Rev. A. A. Banks, corresponding secretary of the Evangelical Board in his report to the convention stated that the board has for its program the saving of 1,000,000 souls within five years.

The Rev. Ira M. Hendon, corresponding secretary of the Home Mission Board of the convention showed that the amount of money raised during the fiscal year by the board was $9,561.41 for the mission churches and mission pastors. He said that $20,851 was raised for church buildings and repairs.

From the beginning, the women's auxiliary of the Baptist Convention which is meeting in the Odd Fellows Temple, located one block from the City Auditorium where the parent body is meeting, has been moving along in full swing. Mrs. M. A. B Fuller, Texas, president of the women's convention presided at the session

His Lost Opportunity

Black Dispatch

Lacy Kirk Williams, president of the National Baptist Convention last week told the 52nd annual session of that body that "The Negro cannot consistently support any organization that would stand for the nullification or repeal of the 18th amendment." This statement was quickly followed with fulsome praise for President Herbert Hoover, whom Mr. Williams characterized as likened to Abraham Lincoln.

Our notion is that the Baptist head in discussing the kind of organization which the Negro should support, was taking a slap at the Democratic organization. The Black Dispatch believes that a far more statesmanlike pronouncement could have been addressed to the great white church in America, AS AN ORGANIZATION. 9-17-32

How much more helpful and constructive it would have been had Lacy Kirk Williams, while he had the ear of all America, jumped to the forefront and made vocal this truth and employed about this language:

Oklahoma City,

> The Negro church, and I as a leader of several million Baptists of America, would like to join with the white Christian brethren in the great cause of temperance. We would like to be released and free to fight shoulder to shoulder with you in a broad program of education and the enforcement of the 18th Amendment, which would manacle the demon rum.
>
> But we cannot do this. We are not free to do this, because of economic conditions among black folk, which makes prohibition too great a moral strain on the Negro. An empty belly makes a potential criminal. If the white church, which apparently condones the economic inequalities under which the Negro masses must struggle, will join with us in helping to relieve the empty stomachs among our group, by preaching from their pulpits the right of the Negro to work alongside of his white brother, that is the day the Negro preacher will be released to join in the cause of temperance and prohibition.

Lacy Kirk Williams lost a great opportunity to do something for the cooks, the washerwomen and the black men who used to work in the ditch and everywhere. The once toiling black masses who now stand in idleness, are thus potential criminals.

The Black Dispatch takes the position that prohibition has demoralized the black man here in America more than any other single influence. Poor pay and lack of work has caused the Negro in America, who has a right to live and work, to turn to bootlegging and the liquor traffic. As a result the stability of our homelife is threatened and recent statistics show that prostitution among young Negro women in the cities is alarming.

Taking the speech of the Baptist leader as a whole places Mr. Williams at a great disadvantage. In a time like this, when the race is crying for honest, consecrated and visionful leadership, we find Lacy Kirk Williams the weakling, making a foolish, puerile, political speech—not able to see beyond his proverbial nose.

CLEVELAND, O.
NEWS

SEP 7 1932

The Baptist Convention

IT is a privilege for Cleveland to entertain the Negro National Baptist convention, which opens today at the Shiloh Baptist church.

The convention, remaining in session for nearly a week, faces the duty of making church laws affecting 4,000,000 Negro Baptists in the United States, Canada, the West Indies, South Africa and South America. That is an important task, but the Baptist church, along with the other churches, has been doing more than its share to help the Negro adjust himself to the maelstrom of an industrial era after he has been drawn out of the rural life which has heretofore been his lot.

Cleveland welcomes the delegates who come from all corners of the globe. They add to the cosmopolitan character of this city.

And Cleveland hopes that their stay here will be as pleasant to them as it will be beneficial to their constituents in thousands of congregations on three continents.

Church - 1932

White Bishop Wills Part of Estate to Colored Catholics

Informer Houston Tex. 4-23-32

Washington.—(CNS)—The Society of St. Joseph, a Catholic congregation of priests and brothers, devoted entirely to work among colored Catholic in the South, has received a bequest from the estate of the Rt. Rev. Bishop Shanhan, white, of all moneys of the estate deposited in banks and all stockholdings of the recently deceased bishop. Bishop Shanhan, who died recently, was at the time of his death rector emeritus of Catholic University of America located here.

The Society of St. Joseph has done outstanding educational work among colored people. The most notable parochial school of the society is the St. Joseph's Industrial School in Clayton, Delaware.

CATHOLICS URGED TO STAY OUT OF J.C. CHURCHES

Afro-American 4/9/32

WASHINGTON, D. C. — Colored Catholics are urged to stay out of white Catholic Churches by Francis Spriggs. former editor of the Council Review, pending a probe by Federated Catholic Society of the jim crow policy practiced upon two colored women during Holy Week, at the Immaculate Conception and Sacred Heart Churches.

Mr. Spriggs is a member of St. Cyprian Catholic Church, the Knights of St. John and of the Federated Society. He is a regular contributor to the AFRO-AMERICAN of signed articles regarding Catholic activities.

Officers of the Federated Society favor an investigation of the policy of segregation as reported exclusively in the AFRO, but declined to discuss the merits of the case.

Church rules, they say, prevent their making public statements.

Mr. Spriggs, who is not an officer of the Federated Society, in his statement declared:

"The National Federation of Colored Catholics is, no doubt, taking up the cases of two of our women who were subjected to humiliation in the Immaculate Conception and Sacred Heart Churches, two "strictly white" churches.

"If the Federation thinks the cases are worth investigation a statement will be made by this organization whose sole purpose is to handle cases of this kind.

"I am asking our people to stay out of these churches until at least we can find out if all pastors are in sympathy with this kind of treatment to our people by the various ushers.

"If the Federation does not take up these cases, the convention in New York in September, will hear plenty of it."

RACIAL LINES DRAWN CLOSER FOR CATHOLICS

Afro-American

Jim Crow Signs Up in Benedict, Charles County, Church.

4/23/32

COMMUNION TO NEGROES LAST

Prejudice Extends Even to Cemeteries.

WASHINGTON.—The pulling of two women from their knees in Immaculate Conception and Sacred Heart, Catholic churches here, recently, on account of their color, appears to indicate the rising tide of color prejudice within this denomination in America.

At the Catholic Church located at Benedict on the Patuxent River in Charles County, Md., jim-crow signs are now up.

At Bel Alton, in the same county, a white priest advised colored worshippers that he would give them communion after white worshippers were served.

White Catholics say that they have complained to Archbishop Curley in Baltimore against priests who allowed "half breeds and Negroes" to sit among white people and to be buried in Catholic cemeteries.

The Federated Colored Catholics in recent annual session took a positive stand against this uncalled for manifestation of racial prejudice and social contempt.

A part of the platform mdeclared: "We desire to attend Holy Mass, the services of the church, to receive the sacrament and the word of God without suffering, humiliating inconveniences based neither upon the law of the land nor upon the practice of the Universal Church."

Catholic Bishop Leaves Estate To Aid Negro Work

Whig Chicago Ill. 4-23-32

WASHINGTON, Apr. 20.—(CNS) — The Society of St. Joseph, a Catholic congregation of priests and brothers, devoted entirely to work among colored Catholics in the South, has received a bequest from the estate of the Rt. Rev. Bishop Shaham, white, of all monies of the estate deposited in banks and all stockholdings of the recently deecased bishop. Bishop Shanhan, who died recently was at the time of his death rector emeritus of Catholic University of America located here.

The Society of St. Joseph has done outstanding educational work among colored people. The most notable parochial school of the Society is the St. Joseph's Industrial School in Clayton, Delaware.

Colored Catholics to Hold Annual Conference In New York City

Age New York City N.Y. 7/9/32

The executive board of the Federated Colored Catholics of the United States met in New York to perfect plans for the annual conference to be held in New York City, September 4 and 5.

On Saturday, September 3, the Catholic Conference on Industrial Problems will hold a meeting at which "The Negro in Industry" will be discussed by colored and white social worker of national repute. This meeting will be held in the new auditorium of the Y. W. C. A. on West 138th street. All the sessions of the conference proper will be held at St. Mark's Hall, West 138th street, at Lenox avenue. A memorial mass will be said Monday morning September 4, at St. Charles Borromeo's Church on West 141st street.

The meeting was attended by Dr Thomas T. Turner, Hampton Institute, president of the Federated Colored Catholics of the United States; Rev. John LaFarge, New York City associate editor of America; Rev. William J. Markoe, S. J., St. Louis, Mo., editor Tht Chronicle, official organ of the Federated Colored Catholics; Rev. Vincent A. Dever of Philadelphia; Miss Linna E. Bresette, Washington; field secretary of the Department of Social Action, N. C. W. C.; Elmo M. Anderson, New York City, business manager, Colored Catholic Missions; H. M. Smith, Washington, secretary Federated Colored Catholics of the United States; D. Spriggs, Washington, D. C.; Mr. Hendersons of Pittsburgh; Hulett Kirkpatrick, St. Louis; Mrs. Viola King, Washington, D. C., and a number of others.

His Eminence Patrick Cardinal Hayes will return from his vacation to celebrate the conference mass in St. Patrick's Cathedral, Sunday morning, September 4, after which breakfast will be served to the delegates and visitors at the Knights of Columbus Hall.

CATHOLICS MEET IN NEW YORK CITY SEPTEMBER 3-5

Journal and Guide

To Put Emphasis On Negro In History And Industry

8-28-32 Norfolk, Va.

NEW YORK, N. Y.—The emphasis will be on Negro history when the Federated Colored Catholics of America hold their eighth annual convention here, September 3, 4, and 5, as the guests of the New York branch.

Dr. Carter G. Woodson, director of the Society for the Study of Negro History, invited to address the body, is now in Europe, but other arrangements will bring a number of students of history to tell both white and colored Catholics some of the things that have been overlooked in the general history texts.

As was done last year, the first day of the program will be under the joint auspices of the Federated Catholics and the industrial department of the National Catholic Welfare Conference, when the plight of the Negro in industry will be studied. Several roundtable discussions will be held and it is expected that workers of both races will exchange views one with the other.

The second day, Sunday, will be one of unusual significance, when mass will be held at St. Patrick's Cathedral, to be followed by a breakfast and reception at which the Knights of Columbus will be hosts.

Monday reports from the 58 chapters will be heard and several special topics will be considered in the morning session. In the afternoon the period on Negro history will be observed.

The Most Rev. Michael J. Curley, archbishop of Baltimore, is spiritual director of the Federated Catholics; Dr. T. W. Turner, head of the department of biology, Hampton Institute, is president, now serving his seventh term; H. M. Smith, Washington, D. C., is executive secretary; Elmo Anderson, New York, is national organizer; Mrs. V. C. McKinney, Washington, D. C., is second recording secretary.

Colored Catholics To Consider Industrial Problems Of Negro

New York Age New York N.Y. 9-3-32

The Eighth Annual Convention of the Colored Catholics of the United States will be held in New York City on Saturday September 3, Sunday September 4 and Monday September 5. The Convention is going to give its attention to industrial problems as well as religious questions. All the meetings on Saturday will be held in the Y. W. C. A. West 138th street and will deal at 10 a. m. with "The Rght to Work." Chairman Thomas W. Turner; at 1:45 p. m. "Credit Unions" Chairman Dr. Frank O'Hara; at 2:40 p. m. "Good Working Conditions" continued. Chairman Rev. Patrick J. O'Donnell.

In the discussions of these topics some of the best thinkers in the country already appointed will take part. Volunteer will also speak. The first session on Sunday will be a Mass and general Holy Communion on Intercession in St. Patricks Cathedral at 9 a. m. After the Mass the Communion Breakfast will be held in the Palm Garden, Eighth avenue and Fifty-Second street. At this several prominent speakers will deliver short addresses. In St. Mark's Hall, 65 West 138th street at 4 p. m. a mass meeting at which an address by Dr. Hudson J. Oliver on behalf of the colored Catholic Laity of New York will be delivered, and one by Hon. John P. O'Brien, Surrogate of New York City on behalf of the Catholic white Laity. Sunday night at 9 o'clock an entertainment and smoker in St. Mark's Hall. On Monday morning at 8 o'clock a Solemn Pontificial Requiem Mass will be celebrated in St. Charles Church 213 West 141st by Most Rev. Wm. J. Hafey D. D. Bishop of Raleigh, N. C. and sung by St. Charles Choir. At 9 a. m. a general meeting in St. Marks Hall for the reception of reports and arranging for next year's convention. At 1:30 p. m. in St. Mark's Hall, Chairman Dr. Jack Ward Gray, various papers on the history of the colored race. Monday night at 9 o'clock the convention of 1932 will be brought to a close with a dance in St. Mark's Hall.

CATHOLICS IN ACTION

Journal and Guide

ONE of the agencies of increasing influence in the development of finer human relationships is the Federated Colored Catholics of the United States, which is holding its eighth annual convention in New York this week-end. Organized to give a corporate voice to Catholics of color and to acquaint the Negro and the Church with each other, it has consistently gone forward until it has been endorsed by the entire hierarchy of the Church and has received the blessings of the Pope. *Norfolk Va.*

The Federation has not entered into any entangling alliances, for the sake of a big treasury, which would tend to tie its hands or still its voice, and yet from the start the organization has been interracial in its membership and broad in its interests, and has attracted to itself friends who count in the Catholic world—and from its conventions have gone forth white Catholics who have not only learned more about the ministrations of the Church to the Negro, but who have also received much light on the entire problem of the races in America.

This year's convention will be graced by the participation of cardinals, archbishops and bishops from all sections of the country, including the South, and the delegates will break bread as guests of the white Knights of Columbus; across the conference table workers in industry of both races and experts of labor will discuss "The Negro In Industry"; the white editor of the Federation's journal, "The Chronicle," will tell of its radio hour over a Missouri station which once a week presents a program on Negro life and history; a Negro, who has recently earned the first doctor of philosophy degree from a Catholic University will speak on "Negro Catholic History." Here is cooperation of a kind that will help the races to know each other better. *9-3-32*

The Catholic Church has done and is doing a great educational work among Negroes and in America in general, and often, where the Negro is concerned, its school is far in advance of the city-supported institution. But Catholics are also Americans and they have yet to free themselves from some of the narrow racial mill-stones which have so long embarrassed Protestantism. There are Catholic institutions in the North where it is the unwritten law that Negroes be not admitted, some churches fall prey to local sentiment and bar Negroes even where segregation laws do not obtain, and there are some Catholic societies which do not favor the admittance of Negroes to the priesthood. All these questions are openly discussed in the Federation's conventions, and during the years a noticeable change has been taking place; a change reflected in the columns of "America" and "The Commonweal," leading Catholic journals and by the general camaraderie which is being cultivated, without apologies among the Catholic communion.

Especially because the convention of the Federation of Colored Catholics is not simply a retreat for the pious, but a place where conditions and problems of the present work-a-day world are faced, its mission is destined to be of value and importance not only to Catholics but to the entire Negro race and the country.

2 RACES TO FACE MANY PROBLEMS OF NEGRO IN U. S.

Journal and Guide *Norfolk Va.* *9-3-32*

Highest Churchmen To Take Part In Many Ceremonies

Special to Journal and Guide

NEW YORK—Catholics from all parts of the country are gathering here for the eighth annual convention of the Federated Colored Catholics of the United States which is to open here Saturday, September 3, and continue in session through September 5.

Journal and Guide

Leaders in the Catholic world—a cardinal, bishops, editors, educators, clergymen and laymen, are scheduled to take part, together with students of Negro history, and experts in interracial and industrial activities. All these are to help make real the avowed purpose of the federation "to promote relations between the races based on Christian principles through the education of the public as to the situation, needs, and progress of the race group in America."

Virginian Is President

The first day will be devoted to "The Negro In Industry"; the second will be marked by a highly ceremonial convention mass and communion of intercession at the renown St. Patrick's Cathedral, 50th Street and Fifth Avenue, followed by a communion breakfast; and later by a mass meeting, and the third will be given over to reports from the field and to a session on Negro history. Labor Day evening in St. Mark's Hall will be held the annual convention dance.

Dr. Thomas W. Turner of Hampton Institute, Va., is serving his seventh year as president of the Federation; the Rev. William M. Markoe, St. Louis, Mo., is editor of the Chornicle, and the Most Rev. Michael J. Curley, archbishop of Baltimore is spiritual director. Other officers are:

George W. B. Conrad, Ohio, first vice-president; R. A. Skinner, Illinois, second vice-president; W. J. James, Missouri, third vice-president; George A. Henderson, Pennsylvania, fourth vice-president; Eugene A. Clark, District of Columbia fifth vice-president. H. M. Smith District of Columbia, is executive secretary; Elmo Anderson, New York national organizer; M. C. Whitlor, Missouri, treasurer; Mrs. A. Vernon, Illinois, first recording secretary; Mrs. V. C. McKinney District of Columbia, second recording secretary; Benedict Smith, Maryland, sergeant-at-arms.

Meet At Y. W. C. A.

The headquarters of the convention will be in St. Marks Hall, 65 West 138th Street; the deliberative sessions will be held at the Y. W. C. A. Building West 137th Street, between Lenox and Seventh Avenues. The complete program follows:

At 10 a.m., September 3, George N. Shuster, managing editor of "The Commonweal," New York, will discuss "The right to work for all as against present economic system"; Karl F. Phillips, of the United States Department of Labor, will speak on "The right to work with particular application to the Negro"; and the Rev. Francis J. Gilligan, professor at St. Paul Seminary, Minnesota, will delve into "Moral principles and the right to work." Dr. Turner will preside and open discussion will follow all formal talks.

"Credit Unions" will be discussed by C. Benjamin Curley, chairman of the People's Credit Union, New York, at the afternoon session which begins at 1:45 p.m.; Dr Frank O'Hara, head of the department of economics, Catholic University of America, Washington, will preside.

Urban League Head Speaks

At 2:40 p.m., Eugene Kinckle Jones, executive secretary of the National Urban League, will throw light on "Wages and working conditions of the Negro in America," and Francis S. Grant, New York, will discuss the "Program of action for Catholic lay organizations." The Rev. R. A. McGowan, assistant director of the department of social action of the National Catholic Welfare Conference, Washington, will preside.

"Organization of the Negro Worker," by A. Hugh Franey, organizer of the American Federation of Labor, New York, will begin the session at 8 p.m.; Ashley L. Trotten, secretary-treasurer of the Brotherhood of Sleeping Car Porters, will discuss the same subject from another point of view, following which there will be discussion.

Teaching of the Pope's Encyclical on labor, will then be explained by the Rev. Wilfrid Parsons, editor of "America" magazine. For the entire evening session the Rev. Patrick J. O'Donnell, pastor of St. Gregory's Church, will preside.

General Rally

Sunday at 8 a.m., there will be a general rally at the Cathedral College Gymnasium, 462 Madison Avenue preceding the colorful procession to the cathedral for the convention mass at 9 a.m., at which His Eminence Patrick Cardinal Hayes, archbishop of New York will be celebrant.

Following the communion service, the delegates of the federation will be guests of the Knights of Columbus at a breakfast at the Palm Garden, Eighth Avenue and 52nd Street. Elmo M. Anderson will preside. Remarks will be made by the Rev. Edward C. Kramer, director general of the Catholic Board of Colored Missions, and by the Rev. Maurice S. Sheehy, of the Catholic University of America.

The principal address will be given by the Rt. Rev. Msgr. Thomas M. O'Keefs, of St. Charles Borromeo's Church. Response to the address will be made by Dr. E. P. Roberts.

President's Address

Sunday afternoon at 4 o'clock, a mass meeting will be held at St. Mark's Hall. Dr. Turner will here give his annual presidential address; words of welcome will be brought by the Rev. Michael J. Mulvoy, pastor of St. Mark's; and greetings from the Negro Catholic laity by Dr. Hudson J. Oliver, and on behalf of the white laity by Hon. John P. O'Brien, judge of the New York Surrogate Court. Counselor Myles A. Paige will preside, and remarks will be made by the Most Rev. William J. Hafey, bishop of Raleigh, N. C.

Sunday evening at 9 o'clock there will be an entertainment and smoker at St. Mark's Hall.

Monday morning at St. Charles Borromeo's Church, West 141st Street, a cosmopolitan array of prelates will take part in the solemn requiem mass at 8 o'clock. Bishop Hafey of North Carolina will be celebrant; the Very Rev. Eugene Phelan, provincial of the Fathers of the Holy Ghost, Connecticut deacon; the Rev. Carles R. Uncles of Epiphany College, Newburg, N. Y., subdeacon, and the Rev. Alfred J. Laube, of the Immaculate Conception Church, Augusta, Ga., assistant priest.

To Remember Negro Priest

The Most Rev. John J. Dunn, vicar-general of the Archdiocese of New York will be in the sanctuary. Among those to be remembered in the requiem is the late Rev. Stephen L. Theobald of St. Paul, Minnesota, who was until his death one of the four Negro priests in the United States.

The Monday morning session will hear a report of the Cardinal Gibbons Institute, Ridge, Md., for its principal, Victor H. Daniel, and will nominate officers and select a place of meeting for 1933.

At 1:30 p.m., the final business session, Attorney R. A. Skinner, Chicago, will survey "Negro history in general"; Willis N. Huggins, who this summer became the first Negro to receive the doctor of philosophy degree from Fordham University, will speak on "Negro Catholic History"; and Mrs. Constance E. H. Daniel, acting principal of the Cardinal Gibbons Institute, will discuss "Negro history in our Catholic schools."

Church-1932

LATE PRIEST IS REMEMBERED BY CATHOLICS

Only Three Negroes Now Numbered Among Clergy

NEW YORK.—"The Federated Colored Catholics of the United States has suffered an irreparable loss in the recent sudden death of Father Stephen L. Theobald," declared Dr. Thomas W. Tturner, president of the federation, during his annual address and then he explained that the late St. Paul, Minn., priest was to take part on the program.

Father Theobald was until his death one of the four colored Catholic priests in the country, and one of the most vitally interested persons in the work of the federation.

"I first met him," continued Dr. Turner, "about two decades ago attending a meeting of the N. A. A. C. P. in Baltimore as a delegate from his branch in St. Paul, Minn. It was something new to have a Negro Catholic priest go to a secular body as representative of his group, and that, too, without regard to religious denomination. His activity here was a clear indication of the possibilities of the Catholic clergy in the role of a civic as well as spiritual leaders.

"He had been connected with the Federated Colored Catholics from the beginning of the organization, but until the last year or two our plans were not ripe for the best results to accrue from his active participation.

"His going has further cut deeply into the ever contracting column of Negro clergy in the United States: only three left now and they are separated for from the people by 'mountain, stream and sea.' The dark tragedy of this situation would be intensified were it not for the hopeful gleams of early ordinations which flicker across the horizon from Bay St. Louis, Mo.

"Father Theobald was a righteous and holy man of God and he is a great loss to the race and to the moulding the attitude of Catholic laity.

"Attention might be called, also Church."

Father Theobald was remembered in the requiem mass.

Journal and Guide 9-10-32 Norfolk, Va.

Federated Colored Catholics Change Name

New York City, Sept.—The Federated Colored Catholics of the United States voted to change the name of the organization, as the highlight of the eighth annual convention of that body being held in St. Mark's Hall, 65 W. 138th street, this week.

The decision to change the name of their federation to The National Catholic Federation for the Promotion of Better Race Relations(is intended to erase the stigma of religious segregation which has been associated with the Negro wing of the Catholic Church for years.

Interests Widened

In addition, the new name will symbolize a widening of interests in the routine of the organization, which now becomes involved with the whole national and international Catholic body, and is no longer an exclusive Negro group.

Aside from the resolution changing the name of the federation, which was unanimously adopted, the convention reaffirmed its strong denunciation of the practice of lynching as set forth in a resolution adopted last year. Along with its disapproval of lynching, the Catholic body condemned the "reckless pursuit of wealth", the denial to any man of "the right to an equal opportunity to work", and birth control. All of last year's officers were re-elected.

Message Big Feature of Three Days' Convention

Chicago Defender

NEW YORK, Sept. 9. — A cablegram from Pope Pius XI bestowing his blessing was read Sunday morning in St. Patrick's cathedral at a special mass attended by almost 4,000 Race people. The mass featured the eighth annual convention of the Federatd Colored Catholics of the United States, which closed a three days session here Monday night.

The mass was offered by the Most Rev. John J. Dunn, auxiliary bishop and vicar general of the archdiocese of New York, "for the conversion of the Negro race to the Catholic faith and the divine mercy upon all mankind in the present crisis." It was the first time the cathedral had been given over exclusively to our people

His Eminence Patrick Cardinal Hayes, who had planned and promised to celebrate the mass, was ill after the excessive heat of the past four days and was unable to do his will. Almost all of those present went to the rail and received communion. The regular parish mass for the same hour was said in the Lady chapel.

Reads Cablegram

Bishop Dunn addressed the congregation at the conclusion of the mass and began by reading the cable message of the pope, which was sent through Cardinal Pacelli, secretary of state at Vatican City. The cablegram, translation from the Latin, was as follows: "His holiness sends his blessings to all who participate in the annual convention of Colored Catholics."

The audience gathered, beginning at 8 o'clock, in Cathedral college, Madison Ave. and 51st St. They marched through 50th St. and into the front doors of the cathedral, two by two, through the street without music. Myles Paige was the marshal.

The procession was led by 32 Race policemen. They were followed by a dozen frock-coated ushers. Next came the Knights of St. John in full uniform with hats containing long white feathers which extended from front to back, the uniform being somewhat like the color guard of the Knights of Columbus. Back of the knights was St. Benedict's commandery and its ladies auxiliary The women wore plain white dresses with blue sashes.

Tiny Children of Mary from Race parishes in New York area walked in the line, dressed in white and with white veils, led by sisters. The rest of the marchers were members of the Holy Name and St. Vincent de Paul branches and sodalities of the Race churches.

Almost fifty priests were in the chancel. All were white, as there are no Race priests in this archdiocese. Monsignori present were Right Rev. Michael J. Lavelle, rector of the cathedral; Right Rev. Thomas M. O'Keefe, pastor of the Church of St. Charles Borromeo, who has served Race congregations 45 years, and Right Rev. Bernard J. Quinn, pastor of St. Peter Claver's rhurch, Brooklyn.

Throughout the mass the Knights of St. John stood before the altar rail as guard of honor, with their swords uplifted during the consecration. So many worshipers came to receive communion that 30 priests were called into service and communion was given in addition at the altar of the Sacred Heart.

During the mass the congregation sang to the accompaniment of the great organ in the balcony "Ecce Sacredos," "Mother Dear, O Pray for Me" and "O Lord, I Am Not Worthy." As a recessional they sang "Holy God, We Praise Thy Name."

Monsignor Lavelle delivered an address of welcome. "You are not strangers here, you are fellow citizens with the saints," he said. "Many people come to this cathedral in the course of every year. It belongs to all the children of God. You may rest assured that there is no one that we welcome with more oustretched arms than we do you."

Bishop Dunn, after reading the Pope's message, announced that he represented Cardinal Hayes. "I am thrilled to my very soul as I look out on this vast congregation," said the Bishop. "And I know that his eminence, Cardinal Hayes, would be thrilled if his health would permit him to be present and to extend to you in person his greeting.

"You have no apologies to offer. Financially, culturally, artistically and religiously you are today enjoying a position in excess of what you ever have before. Neither need you make any apology for your ambitions or for the part you have played in the upbuilding of this country. But we rejoice more than all for the progress you have made in drawing near to the heart of Christ Jesus, our Lord."

Communion Breakfast

A communion breakfast followed at Palm garden, Eighth Ave. and 52d St., under the auspices of the Knights of Columbus. Monsignor O'Keefe made the principal address and Dr. E. P. Roberts replied. The toastmaster was Elmo M. Anderson. Other speakers were Rev. Edward C. Kramer, director general of the Catholic board of Colored missions, and Rev. Maurice S. Sheehy of the Catholic University of America, Washington, D. C.

Prejudice against the Negro still exists in certain Catholic churches, Dr. Thomas W. Turner, president of the federation, declared at the convention meeting in St. Mark hall, 65 W. 138th St.

The particular evils cited by Dr. Turner, who is head of the biology department of Hampton institute, Hampton, Va., as still prevalent within the church, were: Segregation from white communicants; reluctance of certain bishops to sponsor Race novitiates; refusal of priests in some cases to hear confession, and "sidedoor" entrances for Race worshipers. He paid a glowing tribute to the New York clery, however, for their unceasing efforts to erace the "color line."

Judge John P. O'Brien, surrogate of New York city, was greeted with sustained applause when he referred to the great progress already made locally in interracial relations. Other speakers were Rev. Michael J. Mulvey, pastor of the Church of St. Mark the Evangelist; Dr. Hudson J. Oliver, vice president of the New York Laymen's union, and Bishop William J. Hafey of Raleigh, N. C.

Journal and Guide 9-10-32 Norfolk, Va.

POPE PIUS SENDS MESSAGE TO FEDERATED COLORED CATHOLICS ASSEMBLY IN NEW YORK CITY

4,000 Attend Convention Mass At St. Patrick's Cathedral On Fifth Avenue; Plea Made For More Colored Priests

Pictures and Other Catholic Stories, Pages 3 and 15

Special to Journal and Guide

NEW YORK—Never before has the great Catholic St. Patrick's Cathedral, which raises its spires above the din of Fifth Avenue, witnessed as much color as it did Sunday when 4,000 delegates and communicants, and hundreds of other worshippers, attended the convention mass of the Federated Colored Catholics of the United States, which held its eighth annual convention here over the weekend.

An hour earlier the delegates, numerous clergy, and friends of both races had held a rally in the Cathedral College gymnasium and then had given to Fifth Avenue another of the sights it will long remember when, in silent procession, the entire throng marched up the historic boulevard led by 3 uniformed Negro members of the New York Police Department, and followed by frock-coated ushers, Knights of St. John with their white-feathered cockhats, St. Benedict's Commandery and its blue-sashed ladies, auxiliary, veiled children of St. Mary with their sisters, members of the Holy Name Society and other of the many Catholic organizations.

Large Audience Symbolic

Inside the impressive edifice which was packed to the doors, were half a hundred white priests, several of them with a lifetime of devoted service to Negro congregations and schools, while before the altar during the mass stood the Knights of St. John, their swords uplifted, as an honor guard.

Here and there, white worshippers joined with the convention folk, symbolic, as it were, of the very brotherhood of man for which the church of Christ, at its best, stands.

Due to the illness of His Eminence Patrick Cardinal Hayes, archbishop of New York, the mass was celebrated by the Most Rev. John J. J Dunn, auxiliary bishop and vicar general of the archdiocese of New York, "for the conversion of the Negro race....and the divine mercy upon all mankind in the present crisis."

Nearly every person present partook of the Holy Communion, making it necessary for 30 priests to be called to serve and for an additional altar, the Altar of the Sacred Heart, to be put into use.

Saturday, the convention had devoted itself to a discussion of the Negro in industry. Sunday afternoon a mass meeting was held, and on Monday the delegates were called into session on business an on Negro history. All of these reached high points of success, but none were any more significant and dramatic than the mass and the messages which were read there from the Pope or the greetings brought by Rt. Rev. Michael J. Lavelle, rector of the cathedral.

"His Holiness," read Pope Pius' cablegram from Vatican City, "sends his blessing to all who participate in the annual convention of colored Catholics."

Bishop Dunn after reading the Pope's message stepped forward and gave his own word of greeting as the representative of the Cardinal.

"I am thrilled to my very soul as I look out on the vast congregation," said the bishop. "And I know that his Eminence, Cardinal Hayes, would be thrilled if his health would permit him to be present this morning and to extend to you in person his greeting.

"No Apologies," He Says

"You have no apologies to offer. Financially, culturally, artistically and religiously you are today enjoying a position in excess of what you ever had before. Neither need you make any apology for your ambitions or for the part you have played in the upbuilding of this country. But we rejoice more than all for the progress you have made in drawing near to the heart of Christ Jesus, our Lord."

"You are not strangers here," said Mgr. Lavelle in his address of welcome; "you are fellow-citizens with the saints," he said. "Many people come to the cathedral in the course of every year. It belongs to all the children of God. But you may rest assured that there is no one that we welcome with more outstretched arms than we do you."

Immediately after the mass, the delegates, friends, and clergy were guests of the Knights of Coloumbus, white, at a communion breakfast at the Palm Garden, Eighth Avenue and Fifty-second Street. There Elmo M. Anderson was toastmaster and talks were made by the Rt. Rev. Msgr. Thomas M. O'Keefe of St. Charles Borremeo Church, the Rev. Edward C. Kramer, director general of the Catholic Board of Colored Missions, and the Rev. Maurice S. Sheehy of the Catholic University of America, the latter three white.

Cites Need of Priests

The highlights of this breakfast were the singing of the Eva Jessye Choir, made up of graduates of leading colleges, and the address which Dr. E. P. Roberts, prominent local dentist, gave to the speakers who had preceded him.

"If the Catholic Church expects to make much headway among colored people," declared Dr. Roberts, "it must pay greater attention to the preparation of the Negro clergy thus making it possible for a larger participation in the spiritual life of their own people."

To be met with sustained applause he pointed out that there were only three Negro priests in the entire country, when in keeping with the population, there should be about 7 at least.

NEW YORK HERALD-TRIBUNE

SEP 6 1932

Negro Catholic Group Outlines Race Defenses

Federation Advises New Labor Unions as Advocated by Two Popes

Job Discrimination Seen

Birth Control Called Menace to People's Status

The eighth annual convention of the Federated Colored Catholics of the United States ended yesterday with the adoption of resolutions urging Negroes to fulfill their duty to themselves by organizing into labor unions, as proposed by Popes Leo XIII and Pius XI, and assailing birth control as "an insidious attempt to weaken and ultimately destroy the very physical existence of the race."

The federation also voted to change the name of its organization to the National Catholic Federation for the Promotion of Better Race Relations as an aid toward the betterment of interracial conditions within Catholicism and in order to eliminate any idea of separation inside the church. Yesterday's sessions were held in the parish house of the Church of St. Mark the Evangelist, 57 West 138th Street, with the exception of mass in the morning, which was held in the Church of St. Charles Borromeo in West 141st Street, between Lenox and Seventh Avenues.

Profit System Assailed

The series of resolutions indicated a liberal trend of economic thought and scored the one-sided profit system and discrimination against Negroes in industry. One of the resolutions read:

"The federation feels that the decay of principles in the world, particularly in the reckless pursuit by individuals of wealth at the expense of their fellow men, is to no small degree responsible for the present world-wide period of depression and unemployment. At no period in the history of mankind has there been greater need to recall to all men the great principles of social justice, as taught by our Holy Father."

Concerning labor the federation said:

"The denial, whether on racial or on any other lines, of the right of all men to an equal opportunity to work we denounce as a flagrant violation of justice, and we deplore the intolerant attitude of white workers that has brought this about, not only for the harm done to our group, but for the harm done thereby to the cause of labor itself.

Union Formation Asked

"It is the duty of Negro workers to organize in unions to help to the attainment of this equal opportunity. By such organization, too, they will exert the most practical and powerful means—the means specifically recommended by our Holy Pontiffs Leo XIII and Pius XI—for obtaining just wages, just hours and working conditions, in place of the deprivations to which they are now exposed. We appeal to the national and international labor unions and to the American Federation of Labor to use their influence to remove the discriminations against the Negro's right to work."

On the subject of birth control, the resolution read: "We denounce as a dangerous fallacy the propaganda for the practice of contraception, commonly called birth control. Not only does our Holy Mother Church, in branding this immoral practice as a crime, reveal that it is contrary to the divine law implanted in the very nature of mankind by the Creator, but plain reason shows it as socially and economically unsound. The spread of this propaganda among the Negro race in this country can only be regarded as an insidious attempt to weaken and ultimately destroy the very physical existence of the race, while placing it at the mercy of unscrupulous experimenters with human rights."

Time Chicago, Ill

SEP 19 1932

Saints' Fellow Citizens

Led by 32 Negro policemen and a dozen frock-coated ushers, some 4,000 U. S. Negroes marched briskly into St. Patrick's Cathedral in Manhattan one day last week. At the head were the Knights of St. John, perspiring in gay full dress and cocked hats with long white feathers. St Benedict's Commandery followed, with its Ladies' Auxiliary in blue-sashed white dresses; then small pickaninnies, the white-veiled Children of Mary, led by Negro nuns; at the end, many a Negro member of the Holy Name and St. Vincent de Paul societies. The 4,000 Negroes were reverently proud. Delegates to the eighth annual convention of the Federated Colored Catholics of the U. S., they were attending the first organized all-Negro mass ever celebrated in great St. Patrick's.

In the chancel awaited some 50 white priests (New York City has no black ones). Also present were three monsignori and Auxiliary Bishop John J. Dunn. Presently 30 more priests were to be called in, so great was the crowd. Bishop Dunn celebrated mass, during which the Knights of St. John stood before the altar rail as a guard of honor, with their shiny swords uplifted during the consecration. The Negro communicants were greeted by Monsignor Michael J. Lavelle, St. Patrick's rector, who said: "You are fellow citizens with the saints. . . . There is no one that we welcome with more outstretched arms than we do you." They heard Bishop Dunn read a cablegram of blessing from Pope Pius XI, adding "I am thrilled to my very soul. . . ." Then the 4,000 Negroes went to a communion breakfast at the Palm Garden, Eighth Avenue.

There are in the U. S. some 250,000 Negro Catholics, of whom about 100,000 are represented by the Federation. There are three communities of Negro sisters: the Oblate Sisters of Providence, the Sisters of the Holy Family and the Franciscan Handmaids of Mary; many all-Negro parishes and parochial schools.

Negroes venerate especially: the Martyrs of Uganda; St. Benedict the Moor 16th Century slave-born monk; and St Peter Claver, S. J., famed for his work in the early slave markets in Cartagena.

Chief accomplishment of last week's convention in New York was to change the Federated Colored Catholics' name to the National Catholic Federation for Promotion of Better Race Relations. Henceforth white clergy and laity will enter officially into the group's activities.

Church - 1932

Catholic

Labor Leader Quizzed on Racial Discrimination at Catholic Forum

Sept. 9 - 1932

New York N.Y.

(By RIENZI B. LEMUS)

"Forget it", was the parting phrase of Father O'Donnel presiding officer in preventing Cleveland G. Allen from further delaying the scheduled program for the evening session of the eighth annual meeting of the Federated Colored Catholics at the Y. W. C. A. auditorium in West 138th street last Saturday evening.

It all happened when the race-ologists attempted to run away with the functions of the sociologists at the final session of a first day program that had been well framed for a sort of symposium on the Negro in Industry." The morning and afternoon sessions had been given over to the more or less basic aspects of the question with the evening meet reserved for labor leaders, represented by Hugh Frayne, organizer of the American Federation of Labor, and Ashley L. Totten, secretary-treasurer of the Pullman porters' union. Both speakers got through their main presentations but the fire of the audience was concentrated upon Mr. Frayne and the questions shot at him ranged from the pert to rambling addresses on the race problem.

The subject was "Organization of the Negro Worker." Mr. Frayne handled it as a matter of the present and for the future, quite willing—and even anxious—to let the dead past do its own burying, frankly making no attempt to defend the international unions that make up the American Federation of Labor and give it a black eye with their anti-Negro policies and practices. So soon, however, as Mr. Totten, the second speaker, had concluded his address Dr. Thomas W. Turner, head of the department of sciences at Hampton Institute, a distinguished Catholic layman and president of the Federated Colored Catholics of the United States, began the discussion by posing the question: 'what about those colored workers the American Federation of Labor discriminates against, Mr. Frayme?" Admitting that some of the unions do discriminate, Frayne deprecated the practice and minimized the number of unions that indulge it. Pushed by Dr. Turner he began to tote a chip on his shoulder and accused the doctor of bitterness. Dr. Turner promptly slapped the chip off Frayne's shoulder, metaphorically, and smilingly assured the labor leader "it was procedure."

By this time the desire to hurl questions at Frayne had become promiscuous. A gentleman from Cincinnatti got the floor and delivered an address in which the Federation of Labor was rebuked for the disappearance of the only black locomotive engineer and a couple of brakemen from the only Northern road on which Negroes had ever held such posts, despite the fact that the American Federation of Labor has absolutely nothing to do with the rail labor unions that deny black men admission to membership. Another gentleman, palpably not a man from the world of workaday, said no Negro should join the A. F. of L. Mr. Frayne had become thoroughly aroused, was in lghting mood, and made another speech in which he rebuked those who would use a meeting of "this kind" to create bad feelings with "misstatements." He wound up reminding his hearers that God is greater than all men and will punish in His own time the A. F. of L. and all others who had violated His commandments.

A few more wouldbe questioners were answered and confusion was fast threatening when Mr. Cleveland G. Allen, seated alone at the press table, arose to frame a question. He had gotten down into story of the white collоge president who gave a discriminating college frat the choice of treating colored fraters as equals or being ousted from the campus and was about to demand that Frayne deliver the same ultimatum to his anti-Negro unions when Father O'Donnell, realizing that time was fleeting and the address of the evening was yet to be delivered, requested Mr. Allen to saw off. He refused, became persistent. So the presiding officer, in abruptly shutting off a discussion that was acrimonious, all heat and no light, told Mr. Allen to forget it.

Mr. Totten's remarks were limited strictly to the story of the abortive efforts of the promoters to organize a Pullman porters union affiliated to the A. F. of L. He attributed failure in part to the porters themselves but chiefly to the refusal of "the Negro" preachers to back his movement and the "selling out of the race to the Pullman Company" by some Negro bishop.

Forasmuch as colored men shall have to join labor unions as workers, not as Negroes, and because it takes craftsmen to organize craftsmen and to conduct their unions, many of those present in the audience wondered when will similar meetings be addressed by such a real Negro labor leader of the A. F. of L. as George Milner of Norfolk, international vice president of the Long Shoreman's Union? Pullman porters, at the peak of good times, never constituted more than one-tenth of one-per cent of colored workers, and not over 5 per cent of the colored men already unionized. For years the colored employees of the Eastern Steamship Lines have been organized into a typical A. F. of L. "closed shop" union, but their leader and president, Mr. David E. Grange, never has been called upon by the race leaders to discuss it in their labor symposia.

Address of Dr. Thomas W. Turner Before Federated Colored Catholics

Affiliated Bodies Represent 75,000 Catholics. Catholic Boys Seeking Priesthood Generally Get Lost in Blind Alleys. Color Bar in Many Catholic Schools and Colleges. Many Churches Open but Some Priests Refuse to Hear Confessions and Others Serve Communion to Colored Worshippers Last. Praise for Interracial Commission. Father Theobald's Death Leaves Only Three Negro Catholic Priests in the United States and these are Separated from the Colored People.

Afro-American

Baltimore Md

9-10-32

Address, in part, made at the eighth annual meeting of the Federated Colored Catholics at New York, September 5, by Thomas W. Turner, president.

This second New York meeting brings us to the eighth annual gathering of the Federated Colored Catholics of the United States.

There are undoubtedly evidences of progress in the organization since our last visit here. At that time the zealous delegates who came together represented only a few thousand earnest adherents, but today the organization is the national mouthpiece of more than 80 affiliated bodies with a membership of over 75,000, located in practically every section of the country.

These affiliated bodies or chapters come from a large variety of Catholic organizations, including the parish itself.

Some progress has been made, too, in shaping the framework of the organization to suit the needs and conditions under which we find Catholic Negroes living in different parts of our country, yet much just complaint has continued to come from individuals who are obliged to live isolated and solitary lives in their respective communities because the organization, their only hope, has failed to provide them an opportunity for participation in its deliberations, thus enabling them to preserve and strengthen their catholicity and at the same time receive whatever benefits they may from increased group solidarity.

We have succeeded through the generous assistance of our friends in carrying our programs by means of annual meetings over a fairly wide expanse of territory, bounded by such populous cities as Washington, Baltimore, New York, Cincinnati, Detroit and St. Louis, with Chicago always furnishing its full quota of delegates.

The press throughout the country and beyond the seas has taken notice of our activities and has shown by numerous comments the deep interest of the Catholic world in the hindrances which confront the Catholic Negro in the United States.

Not only have resolutions of our essential needs been placed as matters of information and protest in no unmistakable terms before the Catholic Hierarchy, but by means of authorized committees, we have by correspondence and direct interview, conferred with members of the American Hierarchy, to the end of bettering the conditions which now exist in many parts of the country (I should say in every part) and which account for the no-increase statistics which have appeared as a spectre to Catholic Negroes for many years.

Our journal of fact and opinion, The Chronicle, through the efficient editorship of Father William M. Markee, has become well known to Catholic readers and as far as its circulation allows, is serving adequately the purpose for which it was established. It now has a circulation of four thousand.

Catholic Action

In the last two or three years we have subsumed our various approaches to the problems confronting us under Catholic action, the great movement instituted by the present Pope, whereby laymen are permitted to have some regulative share in the spread of the gospel.

It is needless to say here that neither is the significance of the movement fully appreciated nor have serious efforts at assimilation gone very far among our groups up to the present time; this one may easily see from the numerous complaints of members

Our programs should be both informational and constructive, the bright as well as the dark side of the picture should be presented, but the things uppermost in the minds of thinking Negroes should have largest place.

Blind Alleys to Priesthood

I have made some canvass of the opinions of our people as to what things give them most concern for their spiritual and temporal futures. The answers are practically unanimous. They are the blind alleys in which our boys generally get lost on the way to Holy Orders; the hesitation of many local clergy to select Negro boys to present as novitiates to their respective bishops; the hesitation of bishops to sponsor Negro boys for the Diosecan Seminary or any other seminary for that matter; the color bar set up in so many of the Catholic schools, elementary, secondary and collegiate; the ugly segregations practiced in so many of the churchts running the whole gamut from side door entrance and refusing to hear confession to passing over colored communicants at the altar railing if they dared to come forward before the white had all left.

All Communities Suffer

These conditions are not pleasant to contemplate, but they will be uppermost in the mind and will not down until they are seriously taken under considertion by a sympathetic Hierarchy.

There is no Negro community, north or south, which is not confronted with some or all of them and it is for this reason that our programs must give more and more attention to an intelligent presentation of existing facts for the sake of information and as the basis of securing the aid necessary to eradicate them.

From year to year, the president of this organization has been impressed with the need of re-emphasizing the paramount aims of the organization and the purpose of these gatherings with the expenditure of so much effort, so much time and a not-to-be-despised amount of money. The need of this re-emphasis is no less impelling today, in my judgment, than it was eight years ago. For us, the improvement of conditions as mentioned in the paragraph above take precedence over all others. Economic and social problems of the Negro Catholic merge imperceptibly among the universal struggles of the whole group, but the problems which he meets within the church cannot be so generalized.

Racial Intolerance

We are groping today more or less blindly to find some means of gaining active assistance of the majority group. The intolerance directed toward our group finds too much approval on silent acquiescence from many of those to whom we must look for advice, which is to be attributed to a basic impediment in fully appreciating what ours or any other group must have in order to grow. The dissemination of information of the right sort will in the long run help such attitude.

Praise for Interracial Commission

Outside of the Catholic fold interracial activity, where most needed in our land, has advanced in a very commendable way. It has well nigh touched every sphere of Negro life in the Southland. It has taken the sting out of the editorials of many of the backwoods country newspapers. It has prevented the burning of certain Negro school houses and has built others by the thousands. It has brought together

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 10

Church -1932

Catholic

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Age 9-10-32

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A few more wouldbe questioners were answered and confusion was fast threatening when Mr. Cleveland G. Allen, seated alone at the press table, arose to frame a question. He had gotten down into story of the white colloge president who gave a discriminating college frat the choice of treating colored fraters as equals or being ousted from the campus and was about to demand that Frayne deliver the same ultimatum to his anti-Negro unions when Father O'Donnell, realizing that time was fleeting and the address of the evening was yet to be delivered, requested Mr. Allen to saw off. He refused, became persistent. So the presiding officer, in abruptly shutting off a discussion that was acrimonious, all heat and no light, told Mr. Allen to forget it.

Mr. Totten's remarks were limited strictly to the story of the abortive efforts of the promoters to organize a Pullman porters union affiliated to the A. F. of L. He attributed failure in part to the porters themselves but chiefly to the refusal of "the Negro" preachers to back his movement and the "selling out of the race to the Pullman Company" by some Negro bishop.

Forasmuch as colored men shall have to join labor unions as workers, not as Negroes, and because it takes craftsmen to organize craftsmen and to conduct their unions, many of those present in the audience wondered when will similar meetings be addressed by such a real Negro labor leader of the A. F. of L. as George Milner of Norfolk, international vice president of the Long Shoreman's Union? Pullman porters, at the peak of good times, never constituted more than one-tenth of one per cent of colored workers, and not over 5 per cent of the colored men already unionized. For years the colored employees of the Eastern Steamship Lines have been organized into a typical A. F. of L. "closed shop" union, but their leader and president, Mr. David E. Grange, never has been called upon by the race leaders to discuss it in their labor symposia.

Address of Dr. Thomas W. Turner Before Federated Colored Catholics

Affiliated Bodies Represent 75,000 Catholics. Catholic Boys Seeking Priesthood Generally Get Lost in Blind Alleys. Color Bar in Many Catholic Schools and Colleges. Many Churches Open but Some Priests Refuse to Hear Confessions and Others Serve Communion to Colored Worshippers Last. Praise for Interracial Commission. Father Theobald's Death Leaves Only Three Negro Catholic Priests in the United States and these are Separated from the Colored People.

Afro-American

Address, in part, made at the eighth annual meeting of the Federated Colored Catholics at New York, September 5, by Thomas W. Turner, president.

9-10-32 Baltimore Md

This second New York meeting brings us to the eighth annual gathering of the Federated Colored Catholics of the United States.

There are undoubtedly evidences of progress in the organization since our last visit here. At that time the zealous delegates who came together represented only a few thousand earnest adherents, but today the organization is the national mouthpiece of more than 80 affiliated bodies with a membership of over 75,000, located in practically every section of the country.

These affiliated bodies or chapters come from a large variety of Catholic organizations, including the parish itself.

Some progress has been made, too, in shaping the framework of the organization to suit the needs and conditions under which we find Catholic Negroes living in different parts of our country, yet much just complaint has continued to come from individuals who are obliged to live isolated and solitary lives in their respective communities because the organization, their only hope, has failed to provide them an opportunity for participation in its deliberations, thus enabling them to preserve and strengthen their catholicity and at the same time receive whatever benefits they may from increased group solidarity.

We have succeeded through the generous assistance of our friends in carrying our programs by means of annual meetings over a fairly wide expanse of territory, bounded by such populous cities as Washington, Baltimore, New York, Cincinnati, Detroit and St. Louis, with Chicago always furnishing its full quota of delegates.

The press throughout the country and beyond the seas has taken notice of our activities and has shown by numerous comments the deep interest of the Catholic world in the hindrances which confront the Catholic Negro in the United States.

Not only have resolutions of our essential needs been placed as matters of information and protest in no unmistakable terms before the Catholic Hierarchy, but by means of authorized committees, we have by correspondence and direct interview, conferred with members of the American Hierarchy, to the end of bettering the conditions which now exist in many parts of the country (I should say in every part) and which account for the no-increase statistics which have appeared as a spectre to Catholic Negroes for many years.

Our journal of fact and opinion, The Chronicle, through the efficient editorship of Father William M. Markee, has become well known to Catholic readers and as far as its circulation allows, is serving adequately the purpose for which it was established. It now has a circulation of four thousand.

Catholic Action

In the last two or three years we have subsumed our various approaches to the problems confronting us under Catholic action, the great movement instituted by the present Pope, whereby laymen are permitted to have some regulative share in the spread of the gospel.

It is needless to say here that neither is the significance of the movement fully appreciated nor have serious efforts at assimilation gone very far among our groups up to the present time; this one may easily see from the numerous complaints of members

Our programs should be both informational and constructive, the bright as well as the dark side of the picture should be presented, but the things uppermost in the minds of thinking Negroes should have largest place.

Blind Alleys to Priesthood

I have made some canvass of the opinions of our people as to what things give them most concern for their spiritual and temporal futures. The answers are practically unanimous. They are the blind alleys in which our boys generally get lost on the way to Holy Orders; the hesitation of many local clergy to select Negro boys to present as novitiates to their respective bishops; the hesitation of bishops to sponsor Negro boys for the Diosecan Seminary or any other seminary for that matter; the color bar set up in so many of the Catholic schools, elementary, secondary and collegiate; the ugly segregations practiced in so many of the churchts running the whole gamut from side door entrance and refusing to hear confession to passing over colored communicants at the altar railing if they dared to come forward before the white had all left.

All Communities Suffer

These conditions are not pleasant to contemplate, but they will be uppermost in the mind and will not down until they are seriously taken under considertion by a sympathetic Hierarchy.

There is no Negro community, north or south, which is not confronted with some or all of them and it is for this reason that our programs must give more and more attention to an intelligent presentation of existing facts for the sake of information and as the basis of securing the aid necessary to eradicate them.

From year to year, the president of this organization has been impressed with the need of re-emphasizing the paramount aims of the organization and the purpose of these gatherings with the expenditure of so much effort, so much time and a not-to-be-despised amount of money. The need of this re-emphasis is no less impelling today, in my judgment, than it was eight years ago. For us, the improvement of conditions as mentioned in the paragraph above take precedence over all others. Economic and social problems of the Negro Catholic merge imperceptibly among the universal struggles of the whole group, but the problems which he meets within the church cannot be so generalized.

Racial Intolerance

We are groping today more or less blindly to find some means of gaining active assistance of the majority group. The intolerance directed toward our group finds too much approval on silent acquiescence from many of those to whom we must look for advice, which is to be attributed to a basic impediment in fully appreciating what ours or any other group must have in order to grow. The dissemination of information of the right sort will in the long run help such an attitude.

Praise for Interracial Commission

Outside of the Catholic fold interracial activitity, where most needed in our land, has advanced in a very commendable way. It has well nigh touched every sphere of Negro life in the Southland. It has taken the sting out of the editorials of many of the backwoods country newspapers. It has prevented the burning of certain Negro school houses and has built others by the thousands. It has brought together

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 40

DR. THOMAS W. TURNER

white and Negro college youths to discuss common problems. It has brought white persons to speak at Negro colleges and sent Negroes on lecture tours to white institutions. Finally, it has sponsored and aided in the setting up of great educational centers such as we find at Washington, at Nashville, at Atlanta and at New Orleans. There is undoubtedly some very potent advantages to be derived from a study of the method of these results.

Father Theobald

The Federation has suffered an irreparable loss in the sudden, recent death of Father Stephen L. Theobald, who was to have taken part in this program; indeed, I had just dictated a letter to him explaining some details of this convention when word reached me of his passing. Father Theobald has been from the beginnnig of his pastorate, deeply concerned about the future of his people, and I know personally how he yearned for a fair opportunity to serve them where they are most populous. I first met him about two decades ago, attending a meeting of the N.A.A.C.P. in Baltimore as a delegate from his branch in St. Paul, Minn. It was something new to have a Negro Catholic priest go to a secular body as representative of his group, and that, too, without regard to religious denomination. His activity here was a clear indication of the possible role of a civic as well as spiritual leader.

He had been connected with the Federated Colored Catholics from the beginning of the organization but until the last year or two our plans were not ripe for the best results to accrue from his active participation.

Only 3 Colored Priests

His going has further cut deeply into the ever contracting column of Negro clergy in the United States; only three left now and they separted far from the people by "mountain, stream and sea." The dark tragedy of this situation would be intensified were it not for the hopeful gleams of early ordinations which flicker across the horizon from Bay St. Louis, Miss.

Father Theobald was a righteous and holy man of God and he is a great loss to the race and to the church.

FEDERATION CHANGES NAME SO AS TO MORE DEFINITELY EXPRESS ITS INTERRACIAL AIMS AND PURPOSES

Becames National Catholic Federation For The Promotion Of Better Race Relations. Despite Heat Sessions Draw Crowds

Special to Journal and Guide

NEW YORK.—At the end of its eighth annual convention in which the plight of the Negro in industry had been discussed with spirited clashes of opinion between speakers, where leaders of both races in the Catholic clergy and laity cooperated, and where 4,000 people of color filled historic St. Patrick's Cathedral Thomas W. Turner, Ph. D., head of the department of biology of Hampton Institute, was reelected to serve his ninth year as president of the organization he helped to found.

But he became president of the National Catholic Federation for the Promotion of Better Race Relations, the new name which has been adopted by the Federated Colored Cathoics of the United States. The change was made, it was pointed out, because of the feeting expressed by many delegates and friends that the older designation was misleading and inferred that the organization wanted colored members only.

"The organization was founded to help colored Catholics take a more active part in the life of the Church. Under the new name, white Catholics will know that they are welcome to join this organization and to work for better race relations, not only among Catholics, but among non-Catholics as well," one of the officials said to newspapermen.

Besides Dr. Turner, the officers elected are: W. B. Conrad, Cincinnati; R. A. Skinner, Chicago; Louis Abrahams, Florida; George A. Henderson, Pittsburgh, and Eugene C. Clarke, Washington, D. C., vice president; M. C. Whitlor, St. Louis, treasurer; H. M. Smith, Washington, D. C., national executive secretary; Violet McKinney, recording secretary; Elmo Anderson, New York, national organizer, and the Rev. W. M. Markoe, editor of The Chronicle.

Because there were ni invitations from the delegates for the 1933 convention, the selection of the next meeting place was referred to the executive committee and will be decided in January.

The convention opened Saturday morning in the auditorium of the Y. W. C. A. building, West 137th Street, and, despite heat, every session found every seat and even standing room taken. Delegates came from all parts of the country and represented over 75,000 Catholics.

Various angles of the "Negro In Industry" were explained, discussed, questioned about and many were the comments telling of the new light which had come to many people concerning the economic problems of the race.

Race In "Disrepair"

Karl F. Phillips, U. S. Commissioner of Conciliation, Department of Labor, Washington, made out a challenging case of the "Right to work with particular application to the Negro"; C. Benjamin Curley chairman of the People's Credit Union, told of the part credit unions have played in helping people out of the depression; and Eugene Kinckle Jones surveyed the wages and working conditions of the race stating that its whole economic structure is in "disrepair."

Blaming the Negro worker for much of the weakness found in his ranks, Ashley L. Totten, secretary of the Sleeping Car Porters, pointed to lack of leadership, half-heartedness in organization, and intraracial veniality as reasons for the

Leads Procession

Attorney Myles A. Paige, young but well known member of the New York bar, often takes time out from his busy life to carry on the work of the Catholics in his city. He was chairman of the arrangements committee for the eighth annual convention of the Federated Colored Catholics of the United tSates, and presided at the Sunday afternoon mass meeting at St. Patrick's Cathedral.

Negro's difficulties in the industrial field.

The ever-seething and rapid-firing questioning from the floor which followed every talk and paper came to its climax after Hugh Frayne, white, organizer of the American Federation of Labor, declared that the A. F. L. has always held its doors open to all workers, regardless of race, and that the federation had generally invited Negroes to ally themselves with it.

A. F. L. Attacked

Members on the floor were quite as sure as Mr. Frayne that the A. F. of L. discriminated against them after they had become members, giving preference to white workers in the allottment of jobs. Mr. Frayne denied all this.

Sunday, with a full day's program, began with the rally and mass at St. Patrick's Cathedral, the communion breakfast, and the mass Mark's Hall, W. 138th St., when Dr. Hall, West 138th Street, when Dr. Turner gave the annual presidential address. At this meeting Atty. Myles A. Paige, chairman of the arrangements committee and marshal of the procession at the cathedral presided.

Here Judge John P. O'Brien, Surrogate of New York City, representing the white Catholic laity pointed with pride to the gains in race relations already made in the metropolis, to receive applause from the audience. Other speakers were the Most Rev. William J. Hafey, bishop of Raleigh, N. C.; the Rev. Michael J. Mulvoy, pastor of St. Mark's, who gave a formal word of welcome, and Dr. Hudson J. Oliver, vice president of the New York Laymen's Union.

Musical Family Featured

The mass meeting was interspersed with music from Hurbert Finley's band and by several violin and vocal numbers from the Mullin family composed of six children, all brothers and sisters.

Sunday closed with an entertainment and smoker, and Monday opened with a solemn pontifical requiem mass at which the bishop of North Carolina was celebrant, and the most Rev. John J. Dunn, vicar-general of the archdiocese of New York was in the sanctuary.

The business session heard reports on the Chronicle and the Cardinal Gibbons Institute and from committees and officers, and the election of officers. In the afternoon Mrs. Constance E. H. Daniels spoke on "Negro History in Our Catholic Schools," and Wissis Huggins, Ph. D., Fordham university, shared his recent doctorate thesis with the audience when he spoke on "Negro Catholic History. Monday night was the annual convention dance.

Church-1932

Catholic

4,000 CATHOLICS HEAR POPE PIUS BLESSING

Federation Delegates March to St. Patrick's Cathedral In New York For Communion and Mass.

Pittsburgh Courier

9-10-32

Pittsburgh Pa

NEW YORK, Sept. 8—A cablegram from Pope Pius XI bestowing his blessing was read Sunday morning in St. Patrick's Cathedral at a special mass attended by almost 4,000 Negroes. The mass featured the eighth annual convention of the Federated Colored Catholics of the United States, which closed a three days' session Monday night.

POPE PIUS XI

The mass was offered by the Most Rev. John J. Dunn, auxiliary Bishop and Vicar General of the Archdiocese of New York, "for the conversion of the Negro race to the Catholic faith and the divine mercy upon all mankind in the present crisis." It was the first time the cathedral had been given over exclusively to Negroes. Almost all of those present went to the altar rail and received communion.

Bishop Dunn addressed the congregation at the conclusion of the mass and began by reading the cable message from the Pope, which was sent through Cardinal Pacelli, Secretary of State at Vatican City. The cablegram, translated from the Latin, was as follows: "His Holiness sends his blessing to all who participate in the annual convention of colored Catholics."

The audience gathered, beginning at 8 o'clock, in Cathedral College Madison Avenue and Fifty-first street. They marched through 50th street and into the front doors of the cathedral, two by two, through the street, without music. Miles Page was the marshal.

Knights March In Uniform

The procession was led by 32 policemen. They were followed by a dozen frock-coated ushers. Next came the Knights of St. John in full uniform with hats containing long white feathers which extended from front to back, the uniform being somewhat like that of the color guard of the Knights of Columbus. Back of the knights was St. Benedict's Commandery and its ladies' auxiliary. The women wore plain white dresses with blue sashes.

Tiny Children of Mary from parishes in the New York area walked in the line, dressed in white and with white veils, led by sisters. The rest of the marchers were members of the Holy Name and St. Vincent de Paul branches and sodalities of the Negro churches.

Almost 50 priests were in the chancel. All were white, as there are no Negro priests in this archdiocese.

Throughout the mass the Knights of St. John stood before the altar rail as a guard of honor, with their swords uplifted during the consecration. So many worshipers came to receive communion that thirty priests were called into service and communion was given in addition at the Altar of the Sacred Heart.

During the mass the congregation sang to the accompaniment of the great organ in the balony "Ecce Sacredos," "Mother Dear, O Pray for Me" and "O Lord, I am not Worthy." As a recessional they sang "Holy God, We Praise Thy Name."

Monsignor Lavelle delivered an address of welcome. "You are not strangers here, you are fellow-citizens with the saints," he said. "Many people come to the cathedral in the course of every year. It belongs to all the children of God. But you may rest assured that there is no one that we welcome with more outstretched arms than we do you."

Bishop Dunn, after reading the Pope's message, announced that he was representing Cardinal Hayes. "I am thrilled to my very soul as I look out on this vast congregation," said the Bishop. "And I know that his Eminence, Cardinal Hayes, would be thrilled if his health would permit him to be present this morning and to extend to you in person his greeting.

"You have no apologies to offer. Financially, culturally, artistically and religiously you are today enjoying a position in excess of what you ever have before. Neither need you make any apology for your ambitions or for the part you have played in the upbuilding of this country. But we rejoice more than all for the progress you have made in drawing near to the heart of Christ Jesus, our Lord."

Warns On Prejudice

Prejudice against the Negro still exists in certain Catholic churches, Dr. Thomas W. Turner, president of the federation, declared at the convention meeting in St. Mark's Hall, 65 West 138th Street.

The particular evils cited by Dr. Turner, who is head of the biology department of Hampton Institute, at Hampton, Va., as still prevalent within the church, were: segregation from white communicants; reluctance of certain bishops to sponsor Negro novitiates; refusal of priests, in some cases, to hear confession, and "side-door" entrances for Negro worshipers. He paid a glowing tribute to the New York clergy, however, for their unceasing efforts to erase the "color line."

NAME CHANGE VOTED BY NEGRO CATHOLICS

Federation Eliminates the 'Color Line' by Direct Affiliation With Entire Church Body.

New York Times

RACIAL EQUALITY IS URGED

9-6-32

All Officers Re-elected and Resolutions Adopted at Last Convention Are Affirmed Unanimously.

New York N.Y.

Prominent figures in the history of the Negro race were pointed to in support and justification of the race's appeals for political, social and industrial equality by speakers yesterday afternoon at the concluding session of the eighth annual convention of the Federated Colored Catholics of the United States in St. Mark's Hall, 65 West 138th Street.

A step toward erasing the "color line" within the organization itself and eliminating the stigma of segregation was taken when the assembled delegates voted to change the name of their federation to The National Catholic Federation for Promotion of Better Race Relations. The new name is intended to symbolize a widening of interests in the organization, which now becomes involved with the whole Catholic body and is no longer exclusively a Negro group.

All officers were re-elected unanimously and the resolutions adopted at the convention last year were reaffirmed in totality. To save the expense of publishing a regular report, of the convention preceedings, delegates were instructed to obtain copies of THE NEW YORK TIMES.

Reasons for Changing Name.

The change of name also was made in recognition of the important part played by the white clergy in the group's activities, which hitherto have been of an unofficial nature. The Rev. John La Farge, associate editor of America, summed up the new position by his statement that "an organization designed to promote better racial relations should itself be interracial in character." The idea motivating the change was expressed in the phrase "unity instead of separation," and the Constitution of the organization was amended so as to eliminate the separative idea.

The universal ignorance of Negro history was deplored by R. A. Skinner of Chicago, first speaker of the afternoon. He denied racial inferiority and presented statistics to show the eminence of his own race in business, industry, science, inventions and the arts. He painted a glowing picture of what the Negro has achieved in the past, and expressed his hopes and expectations of what the race is destined to achieve in the future with growing tolerance and understanding among the white races.

Willis N. Huggins declared that the American Negro is a true American, who admires and pays homage to American ideals and should be accepted, therefore, by his fellow-countrymen on a basis of unconditional equality. He decried the segregation of his race because of reasons other than those of natural endowment, and cited the examples of distinguished Negro Catholics to support his plea for equal opportunity. He gave an outline of the Negro's history in the Catholic Church and paid tribute to those prelates who, in modern times, have championed the Negro's cause.

Practice of Lynching Condemned.

Among the resolutions adopted at the last convention and unanimously reaffirmed at this were denunciations of the reckless pursuit of wealth, of lynching, of the denial to any man of the right to an equal opportunity to work, and of "birth control." A message of sympathy to Cardinal Hayes in his illness was also embodied in the resolutions.

The duty of Negro workers to organize in unions to obtain just wages, hours and working conditions was emphasized and an appeal was addressed to all national labor unions and to the American Federation of Labor in particular, to remove internal discrimination against the Negro, while those from which the race is excluded were asked to open their doors to Negro membership. The liberalizing of the attitude of Catholic colleges toward Negroes was extolled.

Officers re-elected were: Dr Thomas W. Turner, Virginia, president; George W. B. Conrad, Ohio R. A. Skinner, Illinois, G. A. Henderson, Illinois, L. V. Abraham, Florida, and E. A. Clark, Washington, vice presidents; M. C. Whiltor, Missouri, treasurer; H. M. Smith, Washington, executive secretary; Violet McKinney, Washington, recording secretary; Elmo Anderson, New York, national organizer, and the Rev. W. M. arkoe, Missouri, national editor.

Reports were heard from fifty-seven chapters representing a membership of about 12,000. The total number of chapters is eighty-seven and he total membership nearly 100,000.

CATHOLIC CONVENTION CONCLUDED

Argus

9-10-32

Four Thousand Hear Blessing Of Pope At Eighth Annual Session. Name Of Organization Changed.

St Louis Mo

BULLETIN

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ing of interests in the organization, which now becomes involved with the whole Catholic body and is no longer exclusively a Negro group.

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Reports were heard from fifty-seven chapters representing a membership of about 12,000. The total number of chapters is eighty-seven and the total membership nearly 100,000.

NEW YORK, Sept. 9—Thousands of church people, including delegates from many places far and near, were present for the opening of the eighth annual convention of the Federated Colored Catholics of America here Saturday. Sessions of the lively three-day meeting were conducted by the Catholic Conference of Industrial Relations with the theme, "The Negro in Industry."

Climaxing the meeting was a special mass at Saint Patrick Cathedral Sunday morning at which a cablegram from Pope Pius XI bestowing his blessing was read.

The mass was offered by the Most Rev. John J. Dunn, Auxiliary Bishop and Vicar General of the Archdiocese of New York, "for the conversion of the Negro race to the Catholic faith and the Divine mercy upon all mankind in the present crisis." Almost all of the 4,000 or more colored Catholics present went to the rail and received communion.

Have Colorful Procession

The audience gathered, beginning at 8 o'clock, in Cathedral College Madison avenue and Fifty-first street. They marched through Fiftieth street and into the front doors of the cathedral, two by two, thru the street, without music. Miles Page was the marshal.

The procession was led by thirty-two policemen. They were followed by a dozen frock-coated ushers. Next came the Knights of St. John in full uniform. Back of the Knights was St. Benedict's Commandery and its ladies' auxiliary. The women wore plain white dresses with blue sashes.

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Lauds The Negro Race

Mgr. Michael J. Lavelle, rector of the cathedral delivered an address of welcome.

"You are not strangers here, you are fellow-citizens with the saints," he said. "Many people come to the cathedral in the course of every year. It belongs to all the children of God. But you may rest assured that there is no one that we welcome with more outstretched arms than we do you."

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Reads Pope's Message

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Hold Communion Breakfast

A communion breakfast followed at Palm Garden, Eighth avenue and Fifty-second street, under the auspices of the Knights of Columbus. Mgr. O'Keefe made the principal address, and Dr. E. P. Rogers replied. The toast master was Elmo M. Anderson. Other speakers were the Rev. Edward C. Kramer, director general of the Catholic Board of Colored Missions, and the Rev. Maurice S. Sheehy of the Catholic University of America, Washington, D. C.

Warns On Prejudice

Prejudice against the Negro still exists in certain Catholic churches, Dr. Thomas W. Turner, president of the federation, declared at the convention meeting in St. Mark's Hall, 65 West 138th street.

The particular evils cited by Dr Turner, who is head of the biology department of Hampton Institute, at Hampton, Va., as still prevalent within the church, were: segregation from white communicants; reluctance of certain bishops to sponsor Negro novitiates; refusal of priests in some cases, to hear confession and "side-door" entrances for Negro worshipers. He paid a glowing tribute to the New York clergy, however, for their unceasing efforts to erase the "color-line."

Judge John P. O'Brien, Surrogate, of New York City, was greeted with sustained applause when he referred to the great progress already made locally in interracial relations. Other speakers were the Rev. Michael J. Mulvey, pastor of the church of St. Mark the Evangelist; Hudson J. Oliver, vice president of the New York Laymen's Union; and Bishop William J. Hafey of Raleigh, N. C.

Solemn Requiem Mass Held

Monday a solemn pontificial requiem mass was held at St. Charles Borromeo's church with Rev. Wm. J. Haeey, Bishop of Raleigh, N. C. as celebrant, with the most Rev. John J. Dunn, vicar-general of the Archdiocese of New York in the sanctuary. This mass was given for the souls of the late Rev. Van De Ven, Bishop of Alexandria, La., Rev. Stephen L. Theobald of St. Paul, Minn. Rev. Rev. Edward A. Knight, of St. Augustine, Fla., Rev. J. A. Hartnett of Germantown, Pa., and for all deceased members of the Federation.

Rev. Wm. J. Markoe of St. Louis, editor of the Chronicle, Victor N. Daniel, principal of Cardinal Gibbons Institute, Maryland, Rev. A. L. Olds of Washington, Rev. Vincent A. Dever of Philadelphia and H. M. Smith were the speakers at the morning session, Labor Day, while with Dr Jack Ward Gray as chairman and Negro History as a topic, R. A. Skinner of Chicago, Willis N. Huggins, teachers in the New York Schools and Mrs. Constance E. H. Daniel were speakers at the last meeting.

Colored Catholics Increasing

Growth of Catholicism among Negroes in this country has been steady, it is pointed out. A survey conducted in 1927 revealed that there are 38 colored Catholic High Schools in the United States, one college, and 15 institutions devoted to the education of neglected, dependent and delinquent children. The survey also revealed that there are 147 Catholic Churches with all or a majority Negro membership. Negro membership in such churches then totalled 124,324. At present there are 203,986 colored Catholics in the United States including those who are members of white churches, according to Father Gillard S. S. J. of Baltimore.

Louisiana leads in the number of Negro churches with 35, Alabama follows with 13, Mississippi with 10, Texas with 9, Oklahoma with 8, and the District of Columbia with 7. The rest of the States have less than seven or none.

FEDERATED CATHOLICS WARN COLORED WORKERS TO UNITE

NEW YORK, Sept. 16.—(CNS)—Lasting for three days, the eighth annual convention of the Federated Colored Catholics of America, which closed its final session last week, proved one of the most remarkable meetings in the history of the organization. The federation voted to change its name to the "National Catholic Federation for the Promotion of Better Race Relations." This change was made in order to eliminate any idea of separation within the church.

Urged to Fulfil Duty

In a series of resolutions, indicating the aims and purposes of the federation, Negroes in America were urged to fulfil their duty to themselves by forming labor unions as proposed by Popes Leo XIII and Pias XI. Birth control was assailed in a resolution as was also lynching, mob violence, segregation and the denial of equal rights to all citizens.

The resolution on the Negro and labor read as follows: "The denial, whether on racial or on any other lines, of the right of all men to an equal opportunity to work, we denounce as a flagrant violation of justice, and we deplore the intolerand attitude of white workers that has brought this about, not only for the harm done to our group but for the harm done thereby to the cause of labor itself.

Appeal to Unions

It is the duty of Negro workers to organize in unions to help the attainment of this equal opportunity. By such organization, too, they will exert the most practical and powerful means—the means specifically recommended by our Holy Pontiffs Leo XIII and Pius XI—for obtaining just wages, just hours and working conditions, in place of the deprivations to which they are now exposed. We appeal to the national and international labor unions and to the American Federation of Labor to use their influence to remove the discriminations against the Negro's right to work.

Reports were heard from fifty-seven chapters representing a membership of about 12,000. The total number of chapters is eighty-seven and the total membership nearly 100,000.

Incorporated Group Again Choose L. K. Williams

CLEVELAND, Ohio— (ANP)—The National Baptist Convention closed its session here Sunday evening after a peaceful and calm meeting which ended in the reelection of Dr. Lacy Kirk Williams of Chicago as president and went on record as favoring the reuniting the two great bodies of Negro Baptists, the so-called incorporated, the group meeting here, and the unincorporated convention, some times termed the "Boyd" faction, which is in session at Houston, Texas.

The convention also passed a long resolution endorsing the Republican party and urging the membership of the church and Negroes generally to support for another term, President Hoover, and the grand old Republican Party, the party of Abraham Lincoln, the great emancipator of the Negro and the liberator of the United States of America."

Dr. Williams has consented, it is reported, to serve on the planning committee of the Republican National Committee in work among colo oters.

To Meet Together

An invitation was extended to the unincorporated group to hold its convention in the same city next year and to consider plans for union. "Negro Baptists," said Dr. Williams, cannot preach unity in economic and indu al life, and preach separate national bodies within the denomination in religious affairs."

Over $50,990.00 were reported as total receipts by Dr. E. W. D. Isaacs Jr., secretary of the National Baptist Young Peoples' Union Board Sales of literature by that board amounted to $30,554.94.

Total assets of $1,090,592.61 were set up by Dr. A. M. Townsend of Nashville, in rendering the report of the Sunday School Publishing Board, described as the largest publishing house operated by the group. Dr. Townsend was present at the meeting and made his report in person.

Howard Head Speaks

Dr. Mordecai Johnson of Howard University thrilld a great gathering of Baptists Friday evening when he filled the post of orator for Booker T. Washington night at Shiloh Baptist Church.

Other speakers who addressed the convention were Rev. Louis G. Jordan, historian of the convention; Congressman Oscar DePriest and Roscoe Conkling Simmons, representing hte Republican campaign committee; Rev. E. Arlington Wilson of Texas; Rev. J. W. Carter of Jacksonville, Fla., and Rev. R. J Perkins of Memphis, Tenn.

Church - 1932

Catholic.

Commonweal
N.Y.

SEP 21 1932

THE PLOW IN SEASON

IT WOULD be hard to deny that the Catholic Conference on Industrial Problems is one of the truly striking developments of corporate Catholicism in this country since the war. Organized originally to promote study of the social encyclicals and other documents of basic importance, it gradually became an organization ceaselessly active to foster better relationships between the various groups of industrial society. This year, however, the conference took still another step forward. By meeting in unison with the Federated Colored Catholics in America, it made possible discussion which should throw a great deal of helpful light upon as difficult a problem as either Church or State confronts. The Catholic Negro, one must add, has done much to effect a really impressive organization. His leaders are surprisingly able and energetic; his cause has won the devoted support of numerous priests and laymen.

We shall not attempt to review here the many addresses and papers which marked the three days (September 3, 4 and 5) of the New York convention. The first day was appropriately given over to consideration of the Negro in industry; and the program was arranged to afford a maximum number of points of view, all of them challenging and suggestive. Religious and interracial subjects were discussed on the remaining days, one notable event being the receipt of a papal letter of endorsement. So much could not pass in review without producing interesting clashes of opinion. Indeed the argument sometimes waxed fierce, without any loss of decorum, because the speakers were often very, very much in earnest. On the whole, few conventions of which we have had personal knowledge have been either more alive, entertaining or impressive.

What then can one say briefly concerning the actual status of the Negro in civil and ecclesiastical society? The answer necessarily depends to a considerable extent upon what part of the country one has in mind. Perhaps the South differentiates between white and black less by reason of historical events or of race than because of a far-reaching cleavage between master and servant. To it the Negro has been and doubtless still is just "help," to be had cheaply and to be kept in its place. Where the servant-master relationship is accepted in charity and good faith, the consequence is often a touching loyalty and a noble solicitude. We have seen too much of good family life in the Southland not to realize how frequently the Negro's lot as a servant is fortunate in a way the Northern industrial worker's practically never is. But of course this is only one side of the story. The unfortunate determination to keep the colored man down, to oppose his training and his chances in life, must of necessity fail. Pigment is not a matter of intelligence or ambition. These last the Negro often possesses to such a marked degree that in spite of handicaps he makes his way to the top.

The Negro in the North is less obviously discriminated against. Of course the "color line" has social implications which are presumably permanent. Opposition to miscegenation is in itself enough to make all dreams of absolute "interracial equality" quite idle. That point, however, is normally conceded, even though hardly anyone looks upon the existing situation as ideal. Vastly more serious is the rôle of the Negro worker in industry. On the one hand, he is discriminated against on several counts; on the other hand, partly by reason of that discrimination, he often offers to work for less than the white laborer will accept. This is a condition which, to our minds, can be remedied only by organization. And yet the very word "organization" tends to throw a blanket of vague speculation over a struggle which is so beset with perils, problems and disappointments. One of the interesting matters brought up for consideration at the recent convention was precisely the Negro's belief that existing unions tend to hamper rather than aid him.

If, then, the problem is vast and thorny in these regions, can one expect to find the sky cloudless in the realm of faith? Theoretically, to be sure, the Catholic Church recognizes no differences of race or nation. But it is hard to live up to the sublime Christian code, and existing social or economic interests too frequently becloud religious activity even where personal motives are of the best. The very texture of pioneer Catholicism in this country implied the existence of Catholic "groups." Where one of these was Irish, another German and still a third Italian, how could it be expected that the colored folk would occasion deep concern? And later on, when "being American" was a new ferment of group consciousness in many places, little more attention to the horizon could be expected. Nevertheless there has been a marked, almost a startling, change. Possibly this has its origin in the energetic apostolate of individual bishops and priests, who grasped the situation before the American Catholic generally was aware of it. Almost every large city has its significant example of this work and of the fruits it has borne. Today the idea has caught fire. We personally look upon it as one of the great contemporary religious objectives. Of course it is unreasonable to think that Negro America can be converted faster than white America, though in several respects there does seem to be a better chance. What matters is that the true definition of the Church is once more appreciably nearer realization.

LEADER
Louisville, Ky.
SEP 24 1932

THE CATHOLIC CHURCH AND THE NEGRO

The Catholic Church stands well with the Negro. An examination would very likely show that he does not know so much definitely about this church. What he really knows about it is some thing like what his knowledge is about things in general. But from what he has seen, heard and thought about he thinks pretty well of the Catholic Church.

It is no reflection on this church to say that it is not perfect. It makes no such claim.

A few days the Colored Catholics gathered in New York in their meeting as Federated Colored Catholics. The Pope sent them a letter. Addresses were delivered by outstanding ministers of the church. Among the speakers was Dr. Turner, one of the most prominent of Negro Catholics, who minced no words in his address. Among some of the short comings of the church so far as the Negro is concerned he mentioned the refusal of priests to hear confessions of Negro members, the reluctance of bishops to sponsor Negro novitiates, "Jim Crow" entrances for Negro communicants.

Dr. Turner should know whereof he speaks. The great Catholic Church also has some pruning and purging to do. The blood of Jesus Christ is supposed to be powrful; but its regenerating influence is certainly put to the test to cleanse come white souls of prejudice.

No form of discrimination against a race on account of its color and previous condition is consonant with genuine Christianity.

Church - 1932

Catholic.

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DIVISION OF BEHAVIORAL SCIENCE RESEARCH

ENTERS BISHOPRIC

The Rev. James Lashley, pastor of St. Elias American Catholic Church, New York, was ordained last Sunday by Archbishop William F. Tyarks, white primate of the American Orthodox Catholic Church. Shown left to right are the Rev. Frank Allen, the primate, Bishop Lashley and Canon Israel Mair.—Cooperative Newspapers Photo.

COLORED FEDERATED CATHOLICS

Indianapolis Recorder

The Federated Colored Catholics of the United States in the recent annual convention went on record as urging Negro laborers to merge their interests and unite for the common good. The advice apart from being a logical one, is well meant and is intitled to undivided recognition by the race. The organization, which has the full co-operation of the Catholic Hierarchy of the United States is credited with a membership of many thousands. Among the important decisions reached at the conference was the changing of the name of the organization to "The National Catholic Federation For the Promotion of Better Race Relations." The step embodies much significanse; it elevates the scope or status of the organization from that of a separapte Negro body within the denomination; places the Federation in the far more substantially helpful category of an integral part of the whole group of the denomination.

The avid pursuit of wealth was deplored, lynching was condemned, equal rights to work was asked and borth control was opposed in resolutions adopted by the Federation. Liberation of the attitude of Catholic Colleges toward members of the group was also urged. This latter request (if we may be allowed to so term it) is explained in the circumstance that at present many Catholic colleges erfuse Negroes admission.

Much discussion was devoted to "The Negro in Industry" with a view of tearing down the barriers against our people everywhere. With the sincere support of their church efforts of the Federation should be productive of the progressive objects sought.

JIM CROW MASS AT ST. PATRICKS

Daily Worker

Catholic Church Fears Negroes Turn Radical

9-7-32

NEW YORK.—Four thousand Negro Catholics attending a Jim-Crow mass in St. Patrick's Cathedral on Sunday were invited to believe that the Negroes are better off today, in spite of being the worst sufferers in the crisis, than at any time before. The mass featured the eighth annual convention of the jim-crow "Federated Colored Catholics of the United States," which closed a three-day session in this city on Sunday night. The bourgeois press condescendingly reports that "it was the first time the cathedral had been given over exclusively to Negroes."

In addition to this "exclusive" jim-crowism, all of the nearby fifty priests officiating were white. The Catholic Church discriminates against its Negro members in the appointment of priests. In the New York diocese there is not one Negro priest, and very few in any other. The Catholic Church also sponsors separate Jim Crow orders for Negro monks and nuns. Negroes are also barred from the Knights of Columbus and separated into a Jim Crow order called the Knights of St. John. Members of this order participated in the mass wearing a uniform somewhat like that of the color guard of the Knights of Columbus, but sufficiently different to avoid offense to the Knights.

Admits Discrimination

Admission of the rank discrimination practiced against Negroes by the Catholic Church was made later in the day by Dr. Thomas W. Turner, president of the "Federated Colored Catholics of the United States." Dr. Turner, who is a bourgeois Negro and head of the biological department of Hampton Institute, speaking at the night session at St. Mark's Hall, West 138th Street, declared that Negro communicants were segregated from white communicants in the Catholic churches; that there was "reluctance of certain bishops to sponsor Negro novitiates; refusal of priests in some cases, to hear confession, and 'side-door' entrances for Negro worshippers.

Church Worried Over Radicals

Like other enemies of the Negro mases, the Catholic Church is at present greatly concerned over the growing radicalization of the Negro masses under their terrible sufferings in the present devastation crisis of capitalism. The increased activities among the Negroes of the Catholic Church at this period are aimed at diverting them from the revolutionary struggle against starvation and national oppression. The Negro mases who are increasingly taking up the struggle against the hunger and lynch system of capitalism will not be deceived by these priestly defenders of capitalism.

POPE SHOWS INTEREST IN NEGRO RACE

Call 8-19-32 Kansas City Mo.

NEW YORK—(ANP)—In a letter to American bishops of the Roman Catholic church, Pope Pius expressed interest in the American Negro and Indian and recommended that they develop the order of the Sisters of the Most Holy Sacrament.

This order was founded in 1889 by the Catherine Drexel of Philadelphia. She and her sister Louisa, devoted most of their fortune to the work. Before they gave themselves up to a life of such service they had been among the leaders of society in the Quaker City.

The order is composed of a community of white nuns who administer about 75 schools, primary, grammar and high, for Negro and Indian boys and girls and four orphanages. It is estimated that their work reaches between thirty and forty thousand children of both races in [illegible]

Church – 1932

Catholic.

PHILADELPHIA, PA.
MORNING PUBLIC LEDGER

SEP 18 1932

NEGROES IN NATION MOVING FORWARD

Catholic Group Takes Step to Promote Better Racial Relations

RADICAL INROADS FOUGHT

By JOSEPH V. BAKER

In Philadelphia, and throughout the country during the last few days, things religious, as far as Negroes are concerned, forged into the forefront of affairs.

The Federated Colored Catholics of the United States acted as the bell-wether of the movement in its national convention in New York last week. The leaders of this movement held that the name of their organization separated them from the main body of Catholics and prevented their full participation in church affairs.

The remedy advanced was the changing of the name. The group is now known as the National Catholic Federation for Promotion of Better Race Relations.

Baptist Groups in Action

While the Catholics were fighting their battle for a full share, the two powerful national Baptist conventions, meeting in Cleveland and Houston respectively, and representing officially 3,000,000 Negroes, turned their attentions toward national politics.

In Cleveland, Lacey Kirk Williams, president of one organization, led his group to an open indorsement of Republicanism and the candidacy of President Hoover, and pledged support of his program for the regulated enforcement of the prohibition law. In his annual message he said:

"Negroes cannot consistently support any party which would repeal outright an amendment of the Constitution." The convention at Houston came forth in terms equally as definite in support of the Hoover-Curtis program.

It is impossible to overestimate the effect that these declarations will have immediately upon the trend of political affairs. Indeed, there were those who feared that these two great bodies would adjourn without any suggestions of pledges.

Communism in Churches Denied

While these incidents of major importance were happening elsewhere, Philadelphia's Negro clergymen were waxing righteously indignant over a charge made by the Association for the Prevention of the Spread of Communism and Atheism, to the effect that these new doctrines were making serious inroads into the city's 144 Negro churches.

The Rev. Arthur E. Rankin, pastor of Berean Presbyterian Church and one of the city's most active clergymen, doubts the sincerity of the leaders of the movement, which has all the earmarks of political strategy, the Rev. Rankin said.

"The Church," he added, "is concerned with the huge problems of economics and mass welfare, and not at all afraid of the spread of Communism or atheism."

The Rev. J. De Costa Harewood, rector of the Protestant Episcopal Church of St. John the Divine, said: "Communism and atheism within the Church are what some few persons would like; but they have taken no hold whatever, never will and offer no menace to the Church."

The Rev. John R. Logan and the Rev. Marshall Shepard, prominent churchmen, have added their disapproval of the charges.

* * *

Work in Africa Described

And while religious affairs were thus disturbed, Irving Underhill, the only Negro missionary in the African field for the Presbyterian Church, now on an extended leave, told of the fight that missionaries are making against the inroads of Communism and other Western creeds in Africa.

Surrounded by many of the curios which have been given to him by his followers, Mr. Underhill, who was trained in finance at the University of Pennsylvania and later in theology at Princeton, deplored the effect that American traders are having upon Africans and declared that if the missionaries could "have Africa alone for a while" something could be done.

"Something must finally win in Africa," the Philadelphian said. "Communism, Mohammedism or Christianity all have descended upon Africa."

With the entire movement summarized, however, in all of its varied parts, it should be pleasing that the Church is taking such a good-sense stand on things affecting Negroes.

Pilot
Boston, Mass

SEP 24 1932

Neither Bond Nor Free

The Federated Colored Catholics of the United States, voting to change their name to the "National Catholic Federation for the Promotion of Better Race Relations," wish by this change better to emphasize the ideal of the society; the application of Catholic principles to the problem of disturbed human relationships.

Meeting in convention recently the members of the society filled to overflowing the vast Cathedral of St. Patrick in New York City. Of this concourse vast numbers received the Most Holy Eucharist for a two-fold intention; that all the colored race resident in America might come to embrace the true faith, and that God, in this crisis of the world, might have mercy on all His people.

This convention manifests clearly that the Negro Catholic exists in this country in sufficient numbers to constitute an influence of major importance. Spanish and French missionaries of the pioneer day, the first Catholic churchmen to face the problem of the transported Negro resident of America, solved it in the clear light of the principles enunciated by Our Lord and Savior Whose Gospel recognizes no arbitrary human distinction of bond or free. They extended to the colored man the benefit of education, admitted him to the Sacraments. This was in thorough consonance with Catholic principles, but, in the presence of a powerful opposed provincial prejudice, fidelity to a universal code entailed rare courage.

It is clear that the Negro will not accept a spiritual hospitality which is grudgingly extended. A Negro writer declares strongly: "The Negro no longer respects the white man's pretensions to Christianity. A religion which can not cross the color line will not meet the needs of the world. The despised man will not take a religion which is handed to him with the left hand across the great divide."

The Church has done a great deal. But she must have the cooperation of her children. The essence of this cooperation must consist in a willingness on the part of all Catholics to face squarely the spiritual realities of their faith.

Man, in Catholic theology, is a creature composed of body and soul, and made to the image and likeness of God. Superadded human distinctions can give nothing to, and subtract nothing from, the fundamental definition. To stress unduly the accidental distinctions of circumstance, is to accept provincial arrogance in place of the universal truth taught by Christ. This attitude of sectional inherited prejudice, applied to the Negro, is sensed by him and deeply resented.

This great convention of colored Catholics is graphic evidence of truly apostolic work and achievement. Its progress depends on the intensified realization by Catholics generally of the fundamental truths which are the heart of Christianity. As applied to the Negro, a distressful chapter in our history has obscured those truths. These principles and their corollaries must be honestly acknowledged, and Catholics must live in accordance with th code derived from them. The Catholic must never be guilty of extending his faith to any man "with the left hand across the great divide."

TO THE RESCUE

Journal & Guide
12-3-32
Norfolk, Va.

RIGHT will also win exponents of its virtues although these may be few. For almost simultaneously with the apologies of Father Walsh of Catholic University, there came over the air in a nationwide hookup an incisive and uncompromising discussion of the Negro and the problems of race in America, by the Rev. James M. Gillis, editor of the Catholic World, New York. Delving into biology and anthropology, the scholarly priest unapologetically told the country "that the black man and the white man are brothers under the skin no matter how the white man may rebel against that incontrovertible scientific dogma"; he explained that there is only one race—"the human race"—and that investigation points to 'one pair of ancestors" for the entire race; he went over the entire gamut of the frustrations of the ability of colored citizens, and then called upon his fellow citizens of the white race to "confess that all of this is manifestly and outrageously wrong."

"Since the days of Frederick Douglass, Charles Sumner, Robert Ingersoll and William Lloyd Garrison there has not been a more straight from the shoulder public utterance on the Negro in America," is the way one editorial observer refers to Dr. Gillis' indictment and appeal.

Another Catholic priest, the Rev. William M. Markoe, editor of the Interracial Review, St. Louis, Mo., was also to take the enlightened view in the December issue of his paper in which he states "that prejudice against Negroes is wholly irrational, ridiculous, and sinful. Prejudice against Negroes is a sin against charity and justice—a species of rash judgment. It is something altogether absurd and extremely childish. It has not a leg to stand on. It is not consistent with sound Catholic theology, either dogmatic or moral; it is not based on fact nor is it consistent with obvious truth; it is altogether unscientific whether we consider it from the angle of sociology, biology, or anthropology; it is not even good Americanism. Worst of all, prejudice is something despicable and hideously repulsive in the sight of God."

In the same spirit, the Rev. John O'Grady, editor of the Catholic Charities Review, Washington, D. C., commenting on the recent convo-

cation of colored Catholics in the November issue, declares that the "leaders in Catholic Charities in the United States . . . have little sympathy for those agencies that profess a great interest in the colored, and yet do not have a single colored person on their boards or staffs and hold their meetings in places to which no colored are admitted." And then the editorial writer asks: "How may Catholic agencies have colored persons on their boards of directors? How much have we done to organize conferences of the Society of St. Vincent de Paul in the colored parishes of the United States?"

Thus the gods work; when we are about to become hopeless because men like Father Walsh lose sight of fundamental principles, we are called back to a new faith in the idea that right will have its hearing and that voices—sometimes in whispers, sometimes vibrant—will be lifted on behalf of the just and the right.

A CATHOLIC APOLOGIST

Journal & Guide
12-23-39
Norfolk, Va.

WHENEVER the Pope or any of the leaders of Catholic thought make a pronouncement, their words are listened to by people the world over regardless of their denominational allegiances, and it is this universality of influence which helps or hurts any cause which the Catholic hierarchy chooses to discuss.

During the past week, the Rev. Francis A. Walsh, white regent of Catholic University, Washington, D. C., bowed to expediency and followed the road of least resistance when he tried to explain why colored Catholics could not be admitted into the institution with which he is connected. Said the Catholic priest-educator: "The facts of race prejudice are here, something that cannot be overlooked, and it will take many years to change sentiment along this line." The reverend gentlemen also showed willingness to accept the status quo when he pointed out that the Catholic church, for the most part, takes the "coloring" of the community in which the church finds itself located, and when he gave as example his own Catholic University "where all should have access to the halls of learning, but where a convenient method has always been found to eliminate the darker races."

If every man of affairs took the view of Rev. Mr. Walsh, the world would be today just where it was 2,000 years ago—with no increase in respect for human personality, with no social vision, with no program for the public welfare. This acceptance of "coloring" of a community, divorced from wrong and right, would mean that a Catholic church in a community of gangsters and bootleggers, should use the same methods of the underworld to further its end, and to defend such procedure. Sociologists educators, and scientists do not take this harmless approach, however, but they conscript all their powers to change the environment, to change men's way of thinking on a given subject, to stress the true values of things and events. Didn't we human beings once believe in walking with a club and "the best-man-wins" theory. Wasn't religious persecution condoned once upon a time even right here in America? Wasn't it the law that women could not vote? Yes, but these have given way to an order where right has been enthroned over might and hindsightedness. But in no case has any improvement come apart from men and women. The new practices, the improved ways have all been the result of education, agitation, definite campaign to bring about change, and of unwavering devotion to the right. This same kind of direct action will have to be used by Rev. Mr. Walsh if Catholic University is to lift itself out of its apologetic position and become truly Catholic.

Rev. Mr. Walsh is well meaning, and is one of the Catholic clergy who are hoping to find a way to open the university again to all Catholics but he is defeating much of his purpose when he apologizes for race discrimination practiced in his institution, and allows the fact that it is "on the borderline between North and South" to befuddle him. Rev. Mr. Walsh should recall that Negroes once attended Catholic University and that they have been kept out simply because in the course of time some sensitive and cowardly official thought it best not to admit colored students. Dr. Thomas W. Turner pursued postgraduate work at Catholic University and he has frequently declared that "While I was there, there was nothing but the most cordial relations between the students." Neither have other graduates of the university (like Francis Smith or Phillip Williams, instructors at Dunbar High School, Washington, D. C.) come forward with any complaints about any suffering due to their race and color.

This paper has followed the occasional periods of strain and stress in "white" institutions of learning when a loudmouthed white minority has tried to force Negro students out of dormitory, out of certain courses, or out of scholastic societies, but it has not seen a university lose its standing in the world of letters or the professions whenever its officers have stood by principle, by the right, by the moral. Neither has it seen any general exodus from those universities where administrators have refused to join a demagogic, "jim-crow" crowd which would set up lines of color and race instead of those of intellect and accomplishment in a place where the intellectual should be of first rank.

Speaking from the sacred cloisters of Catholic University, Father Walsh's words may go far to strengthen an embryonic move somewhere by inferring that it is good taste to close doors to the Negro, to shut him out of opportunities or to harass him in other ways; when, on the other hand, if Father Walsh dared, he could have made his students to see the weakness of their own position as members of a church that calls itself universal and which also refuses to administer to the least of those who are brothers in the common Christ.

Church-1932

Catholic

NEW YORK TIMES

SEP 6 1932

NAME CHANGE VOTED BY NEGRO CATHOLICS

Federation Eliminates the 'Color Line' by Direct Affiliation With Entire Church Body.

RACIAL EQUALITY IS URGED

All Officers Re-elected and Resolutions Adopted at Last Convention Are Affirmed Unanimously.

Prominent figures in the history of the Negro race were pointed to in support and justification of the race's appeals for political, social and industrial equality by speakers yesterday afternoon at the concluding session of the eighth annual convention of the Federated Colored Catholics of the United States in St. Mark's Hall, 65 West 138th Street.

A step toward erasing the "color line" within the organization itself and eliminating the stigma of segregation was taken when the assembled delegates voted to change the name of their federation to The National Catholic Federation for Promotion of Better Race Relations. The new name is intended to symbolize a widening of interests in the organization, which now becomes involved with the whole Catholic body and is no longer exclusively a Negro group.

All officers were re-elected unanimously and the resolutions adopted at the convention last year were reaffirmed in totality. To save the expense of publishing an official report of the convention proceedings, delegates were instructed to obtain copies of THE NEW YORK TIMES.

Reasons for Changing Name.

The change of name also was made in recognition of the important part played by the white clergy in the group's activities, which hitherto have been of an unofficial nature. The Rev. John La Farge, associate editor of America, summed up the new position by his statement that "an organization designed to promote better racial relations should itself be interracial in character." The idea motivating the change was expressed in the phrase "unity instead of separation," and the Constitution of the organization was amended so as to eliminate the separative idea.

The universal ignorance of Negro history was deplored by R. A. Skinner of Chicago, first speaker of the afternoon. He denied racial inferiority and presented statistics to show the eminence of his own race in business, industry, science, inventions and the arts. He painted a glowing picture of what the Negro has achieved in the past, and expressed his hopes and expectations of what the race is destined to achieve in the future with growing tolerance and understanding among the white races.

Willis N. Huggins declared that the American Negro is a true American, who admires and pays homage to American ideals and should be accepted, therefore, by his fellow-countrymen on a basis of unconditional equality. He decried the segregation of his race because of reasons other than those of natural endowment, and cited the examples of distinguished Negro Catholics to support his plea for equal opportunity. He gave an outline of the Negro's history in the Catholic Church and paid tribute to those prelates who, in modern times, have championed the Negro's cause.

Practice of Lynching Condemned.

Among the resolutions adopted at the last convention and unanimously reaffirmed at this were denunciations of the reckless pursuit of wealth, of lynching, of the denial to any man of the right to an equal opportunity to work, and of "birth control."

The duty of Negro workers to organize in unions to obtain just wages, hours and working conditions was emphasized and an appeal was addressed to all national labor unions and to the American Federation of Labor in particular, to remove internal discrimination against the Negro, while those from which the race is excluded were asked to open their doors to Negro membership. The liberalizing of the attitude of Catholic colleges toward Negroes was extolled.

Officers re-elected were: Dr. Thomas W. Turner, Virginia, president; George W. B. Conrad, Ohio, R. A. Skinner, Illinois, G. A. Henderson, Illinois, L. V. Abraham, Florida, and E. A. Clark, Washington, vice presidents; M. C. Whiltor, Missouri, treasurer; H. M. Smith, Washington, executive secretary; Violet McKinney, Washington, recording secretary; Elmo Anderson, New York, national organizer, and the Rev. W. M. Markoe, Missouri, national editor.

Reports were heard from fifty-seven chapters representing a membership of about 12,000. The total number of chapters is eighty-seven and the total membership nearly 100,000.

JIM CROW DENIED BY CATHOLICS

Amsterdam News 11-2-32 New York, N.Y.

Negroes "Invited" to Worship in Mission in Old Brewery

The Colored Catholic Mission of Jamaica, located in a former brewery in the unpaved section of Jamaica, L. I., where the Negro parishioners of two wealthy white churches have been "invited" to worship is an offspring of St. Peter Claver's Colored Catholic Church in Brooklyn, The Amsterdam News has learned.

The Rev. James McCabe, white curate in charge of the mission, which is now in the second week of its existence, stated on Sunday that the mission was the idea of Monsignor Bernard Quinn, pastor of St. Peter Claver's Church.

Although Father McCabe denied that opening of the mission was in any way connected with Jim-Crowism in the Catholic Church, he admitted that a large part of his congregation consisted of colored worshippers who formerly attended St. Monica's Church in Jamaica and St. Bonaventure's Church in St. Albans, nearby.

Opening of the mission, ten days ago, had been announced from the pulpits of both the white churches and the white pastors extended an "invitation" to their colored communicants to affiliate with the mission.

The mission, at 110th avenue and 158th street, is more than half a mile from St. Monica's Church. The little frame building, formerly a brewery and more lately used as a Baptist Church, is in marked contrast to the group of fine buildings comprising St. Monica's Church, convent, rectory and school at 160th street near Jamaica avenue.

Whites Attend, Too.

Two hundred Negro worshippers and two white families which live in the neighborhood attended morning mass at the mission Sunday. Father McCabe was unwilling to talk about the racial problem, beyond denying that the mission was established for reasons of segregation.

"Many of the colored people living out here have been coming all the way to Brooklyn every Sunday to worship at St. Peter Claver's, he said; this mission will serve them, too."

"Of course, we have received some assistance from St. Monica's and St. Bonaventure's. We have received altar supplies and other equipment from those churches. The future of the mission depends entirely on the support we receive from the colored people. We are not allowed to entice white worshippers to the mission, although they will be welcome if they come of their own accord."

Approved by Bishop.

Father McCabe declared that the mission was operating with the full approval of Bishop Molloy. He said he was unable to furnish any statistics on the number of Negro communicants he hoped to draw from St. Monica's or St. Bonaventure's.

At St. Monica's Church there was even greater reticence in answering any questions regarding the race angle of the mission and the "invitation" of the Rev. Henry A. Spengler to his Negro parishioners to attend the mission.

One of Father Spengler's assistants declared there were no figures to show how many Negroes were affiliated with St. Monica's or how many had switched to the mission following the pastor's "invitation."

From other sources it was learned that, as early as last June, Father Spengler had offered to set aside an 8 a. m. mass daily for Negro worshippers. When formation of the mission was discussed at that time a meeting was held in St. Monica's. At this meeting Father Spengler is also reported to have made the suggestion that the colored mission use St. Monica's for separate services.

Monsignor Quinn has been seeking to establish such a mission for more than a year, it has been learned. In September of 1931 a Sunday school was established in Jamaica by nuns from the Order of the Blessed Sacrament, who devote themselves to work among Negroes and Indians.

The Colored Catholic Mission is an outgrowth of the work started by the nuns, according to Mrs. Helen Weeks of Jamaica, one of the promoters of the mission. Mrs. Weeks joined with Father McCabe in denying that the mission was started to segregate the Negro from the white worshippers in the wealthy Jamaica and St. Albans churches.

CATHOLICS OUST THOS. W. TURNER

Amsterdam News

President of the National Federation Charged With Anti-Clericalism

12-14-32 New York, N.Y.

CHICAGO, Dec. 12 (ANP).—Dr. Thomas W. Turner of Hampton Institute, prominent Catholic leader, was deposed as president of the National Federation at its meeting here last Sunday and George W. B. Conrad of Cincinnati was elevated to the presidency in his stead.

Mr. Turner was indicted and convicted by the executive committee, sitting as an inquisitorial body, on two points—"false publicity" and "scandal by publicly raising the anti-clerical issue."

The difficulties of the National Catholic Federation, a Negro group which at its convention in New York last fall added to its title the words, "For the Promotion of Better Race Relations," began shortly after the close of the New York gathering. There seems to have been two schools of thought within the organization—one headed by Dr. Turner, which felt that the body should be purely colored and the other which leaned toward an interracial organization which would seek and obtain the support and help of the clergy.

The members of the committee in attendance included Elmore Anderson of New York.

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CATHOLICS HEAR OF SHORTCOMINGS OF CHURCH AS PRESIDENT SUGGESTS PLAN FOR INTERRACIAL ACTION

Norfolk Journal and Guide 9-10-32 Norfolk, Va.

Dr. T. W. Turner Tells Both Races Of The Basic Problems Facing Negro Catholics And Call Conditions "Not Pleasant"

Special to Journal and Guide

NEW YORK.—Pointing out the fact that the Federated Colored Catholics of the United States now is the mouthpiece of 80 affiliated bodies with a membership of over 75,000 people, located in every section of the country, Dr. Thomas W. Turner, president of the organization, pointed out some of the tasks which yet face it.

First, however he thanked the New York congregations for entertaining the convention for a second time and expressed his gratitude to the press and to those who had helped in other ways to make known and make possible the work of the federation.

While acknowledging the good to come out of the conference on industry and other secular activities which have been sponsored by recent conventions, the speaker declared that there was still need for stressing the more basic yearnings of the Catholic Negro's heart. After praising the New York clergy for their consistency to do away with the color line, Dr. Turner continued:

Lists Shortcomings

"I have made some canvass of the opinions of our people as to what things give them most concern for their spiritual and temporal futures. The answers are practically unanimous.

"They are the blind alleys in which our boys generally get lost on the way to Holy Orders; the hesitation of many local clergy to select boys to present as novitiates to their respective bishops; the hesitation of bishops to sponsor Negro boys for the diocesan seminary or any other seminary for that matter; the color bar set up in so many of the Catholic schools, elementary, secondary and collegiate; the ugly segregations practiced in so many of the churches running the whole gamut from side door entrance and refusal to hear confession to passing over colored communicants at the altar railing if they dared to come forward before the whites had all left.

Conditions "Not Pleasant"

"These conditions are not pleasant to contemplate but they will be uppermost in the mind and will not down until they are seriously taken under consideration by a sympathetic hierarchy. There is no Negro community, north onr south, which is not confronted with some or all of them and it is for this reason that our programs must give more and more attention to an intelligent presentation of existing fac[illegible] both for the sake of information as the basis of securing the ai[illegible] [illegible]cessary to eradicate them.

"From year to year the president of this organization has been impressed with the need of re-emphasizing the paramount aims of the organization and the purpose of these annual gatherings with the expenditure of so much effort, so much time and not-to-be-despised amount of money. The need of this re-emphasis is no less impelling today, in my judgment, than it was eight years ago. For us the improvement of such conditions, as mentioned above, take precedence over all others. Economic and social problems of the Negro Catholic merge imperceptibly among the universal struggles of the whole group, but the problems which he meets with in the Church cannot be so generalized.

Scores Intolerance

"We are groping today more or less blindly to find some means of gaining active assistance of the majority group. The intolerance directed toward our group finds too much approval of silent acquiescence from many of those to whom we must look for advice, which is to be attributed to a basic impediment in fully appreciating what ours or any other group must have in order to live and grow. The dissemination of information of the right sort will in the long run help such an atitude.

"Those who have read the August 1932, Chronicle will be pleased, I am sure, with the splendid work in radio broadcasting instituted by Father Markoe. These addresses sponsored by the editor of the Chronicle at St. Louis and those given by Father La Farge and others at New York are of incalculable value in a preliminary way to steps being taken to bring together a jointly acting Catholic interracial committee to handle special difficulties. From the interest manifested by those approached it gives promise of helpful results.

Lauds Interracial Commission

"Outside of the Catholic fold interracial activity, where most needed in our land, has advanced in a very commendable way. It has well nigh touched every sphere of Negro life in the southland. It has taken the sting out of the editorials of many of the backwoods country newspapers. It has prevented the burning of certain Negro school houses and has built others by the thousands. It has brought together white and Negro college youths to discuss common problems. It has brought white persons to speak at Negro colleges and sent Negroes on lecture tours to white institutions.

"Finally, it has sponsored and aided in the setting up of great educational centers such as we find at Washington, at Nashville, at Atlanta and at New Orleans. There is undoubtedly some very potent advantages to be derived from a study of the method of these results.

Greetings From The Pope To Negro Catholic Features Annual Meeting Of Colored Federation

New York Age 9-10-32

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Although Cardinal Hayes was programmed to conduct the mass he was prevented from being present because of illness. The Most [illegible]p and vicar general of the Archdiocese of New York, offered the mass "for the conversion of the Negro race to the Catholic faith and the divine mercy upon all mankind in the present crisis."

It was the first time the cathedral had been given over exclusively to Negroes. Almost all of those present went to the altar rail and received communion.

Bishop Dunn addressed the congregation at the conclusion of the mass and began reading the cable message from the Pope. The cablegram translated from the Latin reads as follows: "His Holiness sends his blessings to all who participate in the annual convention of colored Catholics."

The audience gathered, beginning at 8 o'clock in Cathedral College, opposite the cathedral, and marched around the block and into the front doors of the cathedral, two by two. Attorney Myles A. Paige was marshal.

Police Head Parade.

The procession was led by thirty-two Negro policemen under the command of Officer Edward Green, followed by a dozen frock-coated ushers. Next came the Knights of St. John in full uniform with hats containing long white feathers which extended from front to back. Behind the knights was St. Benedict's Commandery and its ladies auxiliary. The women wore plain white dresses with blue sashes.

Tiny children of Mary from Negro parishes in the New York area walked in the line, dressed in white and with white veils, led by sisters. The rest of the marchers were members of the Holy Name and St. Vincent de Paul branches and societies of the Negro churches.

Almost fifty priests were in the chancel. Monsignori present were Rt. Rev. Michael J. Lavelle, rector of the cathedral; the Rt. Rev. Thomas M. O'Keefe, pastor of the Church of St. Charles Borromeo who has served Negro congregations in New York for 45 years and the Rt. Rev. Bernard J. Quinn pastor of St. Peter Claver's Church, Brooklyn.

Mgr. Lavelle delivered the address of welcome and said: "You are not strangers here, you are fellow citizens with the saints. Many people come to the cathedral in the course of every year. It belongs to all the children of God. But yo umay rest assured that there is no one that we welcome with more outstretched arms than we do you."

Bishop Dunn said in part: "You have no apologies to offer. Financially, culturally, artistically and religiously you are today enjoying a position in excess of what you ever have before. Neither need you make any apology for your ambitions or for the part you have played in the upbuilding of this country. But we rejoice more than all for the progress you have made in drawing near to the heart of Christ Jesus, Our Lord."

Following the mass, a communion breakfast was served at Palm Garden, Eighth avenue and 52nd street, under auspices of the Knights of Columbus. Monsignor O'Keefe made the principal address and Dr. E. P. Roberts made the response. Elmer Anderson was the toastmaster. Other speakers were Edward C. Kramer, director general of the Catholic Board of Colored Missions, and the Rev. Maurice S. Sheehy of the Catholic University of America, Washington, D. C.

Sunday Afternoon's Meeting

With Attorney Myles A. Paige presiding, a public mass meeting was held at St. Mark's Hall, West 138th street, in the afternoon. Dr. Thomas W. Thurner, president of the Federation, was the principal speaker. Dr. Turner said that the prejudice against the Negro exists in certain Catholic churches. He pointed out segregation [illegible] white communicants; reluctance of certain bishops to sponsor Negro novitiates; refusal of priests in some cases, to hear confession, and side-door entrances for Negro worshippers as some of the evils of his church in America. He paid a glowing tribute to the New York clergy, however, for their efforts to erase the color-line. Surrogate John P. O'Brien was also a speaker at the afternoon session, representing laymen of his church. Son J. Oliver, vice president of the New York's Laymen's Union, represented the colored laymen. Bishop William J. Hafey of Raleigh, N. C., was also a speaker.

Name of Organization Changed.

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Catholic

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DIVISION OF BEHAVIORAL SCIENCE RESEARCH

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Mrs. Constance E. H. Daniel, acting principal of the Cardinal Gibbons Institute, also spoke.

Among the resolutions adopted at the last convention and unanimously re-affirmed at this were denunciations of the reckless pursuit of wealth, of lynching, of the denial to any man of the right to an equal opportunity to work and of birth control.

All Officers Re-elected.

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Reports were heard from 57 chapters, representig a membership of about 12,000. The total number of chapters is 87 and the total membership is nearly 100,000.

4,000 at Mass Get Blessings of Pope

New Interracial Body to Welcome All White Adherents Who Wish to Aid in Bettering Relations in United States

Amsterdam News 9-7-32 New York

With the election of officers Monday afternoon and the regular convention dance Monday night, the eighth annual convention of the National Catholic Federation for the Promotion of Better Race Relations, (formerly the Federated Colored Catholics of the United States) came to a close following perhaps the most interesting and colorful meeting in the history of the organization.

The new name was adopted Monday because of the feeling, expressed by many of the delegates and friends at the meeting in St. Mark's hall on 148th street that the designation, "Federation of Colored Catholics," was misleading. "We do not want people to think that the Catholic Church is interested in segregating its members and barring them from larger activities of the Church," the Rev. William M. Markoe, S.J., editor of The Chronicle, the federation's magazine, explained to The Amsterdam News.

"The organization was founded to help colored Catholics take a more active part in the life of the Church. Under the new name, white Catholics will know that they are welcome to join this organization and to work for better race relations, not only among Catholics, but among non-Catholics as well."

Dr. Turner Elected.

The following officers were elected: Dr. Thomas W. Turner, Hampton Institute, president; W. B. Conrad, Cincinnati; R. A. Skinner, Chicago; Louis Abrahams, Florida; George A. Henderson, Pittsburgh, and Eugene C. Clarke, Washington, D. C., vice-presidents; M. C. Whitlor, St. Louis, treasurer; H. M. Smith, Washington, D. C., national executive secretary; Violet McKinney, recording secretary; Elmo Anderson, New York, national organizer, and the Rev. Mr. Markoe, editor of The Chronicle. Because there were no invitations from the delegates for the 1933 convention, the selection of the next meeting place was referred to the executive committee and will be decided in January.

Represent 12,000.

The convention, which brought to New York delegates representing fifty-seven organizations of the Catholic Church and an aggregate membership of nearly 12,000 Catholics, opened Saturday morning. This session, held in the auditorium of the Y. W. C. A., concerned itself with the Negro in industry. Dr. Turner presided, and introduced George N. Shuster, managing editor, The Commonweal, New York Catholic publication, and Karl F. Phillips, United States commissioner of conciliation, Department of Commerce, Washington, D. C.

The afternoon session, presided over by Dr. Frank O'Hara, head of the department of economics, Catholic University of America, Washington, dealt with credit unions. The Rev. R. A. McGowan, assistant director of the department of social action of the National Catholic Welfare Conference, Washington, led the discussion at the 2:40 session, and introduced Eugene Kinckle Jones, executive secretary, National Urban League, and Francis S. Grant, New York City, who discussed Negro working conditions.

The subject of working conditions for Negroes was continued into the evening session, at which time a large audience in the Y. W. C. A. auditorium heard the Rev. Patrick J. O'Donnell of St. Gregory's Church of New York; A. Hugh Franey, organizer for the American Federation of Labor, and Ashley L. Totten, secretary of the Brotherhood of Sleeping Car Porters, give their views as to the difficulties which Negroes have to face in the industrial world of America.

Meeting in Uproar.

This meeting was thrown into a state of excitement when, at the conclusion of Mr. Franey's talk, a number of persons arose from the floor to dispute the Federation of Labor organizer's claim that there was no discrimination against the Negro in this group. Mr. Franey had contended that the American Federation of Labor opens its doors to all workers alike and that only in a few isolated cases is there definite discrimination against Negroes.

Mr. Toten, in his talk, argued that most of the Negro's trouble could be laid at his own lack of ability to get behind Negro leaders and to organize themselves properly. He scored Negroes who bemoan the fact that doors of industry are closed against them, when at the same time they do all they can to hinder anyone from leading them out of the rut.

4,000 Attend Mass.

The highlight of the convention was the mass meeting Sunday morning at St. Patrick's Cathedral, reputed to be the finest Catholic edifice in the United States, when 4,000 Negro Catholics and their friends heard read a cablegram from Pope Pius in the Vatican at Rome bestowing his pontifical blessing upon them. The cable was a reply to one sent the Pope by Noah D. Thompson, editor of Opportunity Magazine, and chairman of publicity for the convention. Special mass was read at this service by the Most Rev. John J. Dunne, auxiliary bishop and vicar general of the archdiocese of New York, in the absence of Patrick Cardinal Hayes, who was scheduled to preside but who found it impossible to be present.

Following the mass, the convention breakfast was held at the Palm Garden, Fifty-second street and Eighth avenue. Attorney Myles A. Paige of New York presided at the Sunday afternoon session at St. Mark's hall, which was in the form of a mass meeting. Talks at this meeting were offered by the Rev. Michael J. Mulvoy, pastor, St. Mark the Evangelist, New York; Dr. Hudson J. Oliver, vice-president, the Layman's Union; Judge John P. O'Brien of the Surrogate's Court of New York, Dr. Turner, and Bishop William J. Hafey of Raleigh, N. C. The Rev. Bernard J. Quinn, pastor of St. Peter Claver's Church of Brooklyn, gave the prayer.

Speakers during the regular Monday business sessions included the Rev. Alonzo J. Olds, Washington; Elmo Anderson, the Rev. Markoe, the Rev. Joseph Eckert, Chicago; Victor H. Daniels, Cardinal Gibbons Institute, Ridge, Md.; H. M. Smith, Washington, and the Rev. Vincent A. Dever, Philadelphia. Dr. Jack Ward Gray of St. Louis presided over the history session Monday afternoon and introduced R. A. Skinner of Chicago, Willis N. Huggins, New York, Mrs. Constance E. H. Daniel, Cardinal Gibbons Institute, all of whom discussed the Negro in history in regard to the Catholic Church.

The delegates were instructed to purchase the New York Times for official reports of the proceedings, since no report would be printed by the organization.

OUR NEGRO CATHOLICS WAKE UP!

THE Federated Colored Catholics of the United States have at last awakened to the folly of preaching industrial, economic and social equality to the world, while they, themselves, retain segregation within the very midst of their own religion.

Tribune

In their annual meeting held in New York City last week, they voted to change the name of the body. They will be known as the National Catholic Federation for Promotion of Better Race Relations.

9-15-32

The change of the name implies that these Negro Catholics and some of their white associates are feeling the sting of criticism which is being heaped upon all forms of segregation, especially among supposed Christians, but the mere change of the name leaves the fundamental disease still unremedied.

Philadelphia.

White people may now become members of the Negro group, and in a restricted way Negroes will be affiliated with the whites. At times, they will receive the Pontifcal blessings from his Holiness the Pope, and at times, en masse they will or may worship with their white brethren, but in every appreciable way they still remain a group apart.

Despite the fact, however, that Christianity in the United States has utterly failed in its fight with racial prejudice, the motive which prompted the change of the name of the federation is a constructive omen. It shows plainly that not even the thickly-smeared veneer of religion, deftly cloaked by a mock Christianity, is going to be able to keep the Negro from seeing clearly what is due him.

These movements on the part of Negroes anywhere and everywhere are commendable, but they stand out boldly when they have their beginnings in the church; for through the years it has been that body which most inexorably moulded the opinions and attitudes of people. To attempt then, to cleanse this fount head, is to attempt to set aright the very source upon which the evils the world suffer may feed.

Although the mere change of the name approaches an empty gesture, the members of the erstwhile Federated Colored Catholics of the United States have added one more log to the growing conflagration which burns at the doors of segregation and injustice.

Church – 1932

Church of God and Saints of Christ

Now Bishop

BISHOP HOWARD Z. PLUMMER

Journal & Guide

H. Z. PLUMMER FOLLOWS FATHER AS CHURCH HEAD

1-2-32

Norfolk, Va

Ordained Monday At Belleville; Just 32 Years Old

By Journal and Guide Staff Writer

Ordination services for Elder Howard Z. Plummer as the next Bishop and executive to succeed his father, the late Bishop William H. Plummer, head of the Church of God and Saints of Christ, were held Monday afternoon at the Belleville Industrial School in Nansemond County.

This action was in accordance with the wishes of the late Bishop Plummer, who died on Dec. 22, and was buried last Sunday, and in conformity with the decrees and doctrines of the church which provide that the incumbent bishop name his successor.

The newly-appointed bishop was ordained by the Presbytery Board of the church at 2:40 p.m. and was affirmed by the same board as president of the Belleville Industrial School at 3:55 o'clock. With his new office he also falls heir to the titles used by his late father including the title of "Grandfather Abraham."

Youngest To Head Church

The newly-appointed Bishop is the youngest ever to hold the exalted office being only 32 year of age. He was formerly general superintendent of the Belleville Sabbath School, first assistant superintendent of the Belleville Industrial School, and assistant to his father in all of his business affairs. With his ordination to the bishopric, his brother, Elder John S. Plummer will succeed him as first assistant secretary of the school.

The late Bishop William H. Plummer made known his wishes as to his choice of a successor, to Dr. J. L. McGriff of Portsmouth, his close personal friend, and to Attorney Cleaton A. Rabey, white, of Norfolk, who was his legal advisor and who handled all of the legal affairs of the church and school. These men appeared before the Presbytery Board Monday and let this be known and the ordination services followed.

The church constitution provides that the Bishop hold office as long as he maintains the church doctrines. This usually means that the office is held by the incumbent for the duration of his life. The newly-elected bishop was born in Philadelphia, Nov. 16, 1889. He graduated from Mechanics-Arts High School, Boston, Mass., in 1919. He was taken to Philadelphia by his parents when he was sixteen years of age and there began the study of the Bible with his father as teacher. He eventually became a very brilliant student of the Bible and was very active in the affairs of the church up to the time of his father's death. He was ordained an elder April 20, 1917, at the age of 16.

Church—1932

SUN

Jackson, Tenn.

MAR 4 1932

Bishop Isaac Lane Nears Century Mark

Bishop Isaac Lane, founder of Lane College and the last living member of that group which founded the Colored Methodist Episcopal church following the Civil War, celebrated his 98th birthday yesterday, drawing to him the felicitations, not only of his own race, but of a number of white friends who appreciate the splendid contribution he has made along religious and educational lines to his people.

Bishop Lane's influence for good among his race has been widespread. In fact, it will parallel that of Booker T. Washington. As an educator he has taught his people to be industrious, frugal and temperate. As a minister he has not only taught his race, but given them an example in his own life, that righteousness not only exalteth a nation, but an individual and a race.

Jackson is particularly indebted to Bishop Lane for his splendid co-operation with the white leadership in this community in fostering proper interracial relationships. This city has established a national reputation in that regard, for several years ago the Literary Digest in a survey of the southern states pointed to Jackson, Tenn., as the model city in point of interracial relations.

A year or so ago Bishop Lane presented a number of his white friends with his picture upon the back of which was printed the following "prescription for success":

"Give twelve ounces of common sense.

"Give twelve ounces of consideration.

"Put over a gentle fire of self-respect.

"Boil down to two ounces of forgetfulness

"Sweeten with humanity.

"Take nine drops three times a day before meals.

"This prescription can be filled at the House of Understanding, next door to Reason and Independence Street.

"Pray to God three times a day on bowed knees in the City of Contentment."

C.M.E. CONFERENCE LAUDS COMMUNISTS

Afro-American 4/23/32

PHILADELPHIA, Pa.—The sixtieth session of the Washington and Philadelphia Conference of the Colored Methodist Episcopal Church has just come to a close here at the Holsey Temple C. M. E. Church. Bishop Charles H. Phillips of Cleveland, O., presided.

The conference adopted the following resolution commending the I.L.D for its work in the Scottsboro case and sent it a check for $21 to help defray costs of the appeal.

Channing H. Tobias, senior secretary of the National Council of the Young Men's Christian Associations appealed for the contribution to be sent to the International Labor Defense.

Few changes of importance were made in the appointments of the Conference. The presiding elders are the Rev. J. S. Blaine of Newark, N.J. of the New York District; Dr. G. T Long of Washington, D.C., of the Washington District; and the Rev W. D. Woods of South Boston, Va. of the Petersburg District.

Leading pastors returned to their charges were the Rev. C. L. Knox, Williams Institutional Church, New York; Dr. J. A. Walker, Holsey Temple Church, Philadelphia; J. A. Hunter, South Philadelphia; the Rev. L. C. Coleman, Sharon Hill; the Rev. J. W. Howard, Israel Church, Washington, D.C.

Among the leading speakers at the sessions of the Conference besides the presiding bishop were: Bishop John W. McKinney of Texas; Dr. H. P. Porter, publishing agent of the C.M.E. Church, from Jackson, Tenn.; Dr. T. H. Copeland, secretary of church claimants, from Hopkinsville, Ky.; Dr. C. L. Russell, secretary of the Epworth League, from Washington. D.C.

C. M. E. BISHOPS AND LAYMEN END GREAT MEETING IN LITTLE ROCK; REPORTS ARE READ

Call 5-13-32 Kansas City, Mo.

LITTLE ROCK, Ark.—(Special) — The General Connectional board of the C. M. E. church opened here Wednesday, May 4, at the Miles chapel C.M.E. church and Little Rock has been playing host to outstanding churchmen, both clerical and laymen of the C.M.E. denomination. The meeting was attended by a large number of representatives and visitors from every section of the United States.

Bishop Cottrell Presides

The session was called to order Wednesday morning by Bishop Elias Cottrell, present senior bishop of the C. M. E. denomination, having assumed that position on the death of Bishop R. S. Williams, who for nearly thirty-eight years had served in the episcopacy and for twelve years as the senior of the bench of bishops of the C. M. E. church. Professor W. A. Bell, Atlanta, one of the outstanding educators and a leading layman succeeded himself as the secretary of the General Board.

The opening sermon was delivered by Bishop P. Arthur Hamlett, presiding Bishop of the eighth episcopal district. Bishop Hamlett used as a text: "What Shall This Man Do" and spoke on the subject, "Some Mistakes of Peter."

Balance of $60,000

The reports made by the several departments through their respective heads and executive secretaries church activities like as is felt in reflected the economic depression in the business world. Although there was a decrease in the total sum of monies raised for general connectional purposes, the financial secretary, Professor G. F. Porter, in his report, showed a cash balance on hand of over $60,000 on the building fund of the new publishing house soon to be erected at Jackson, Tennessee, present publishing headquarters of the denomination and frequently referred to as "the shrine of the Colored Methodist Episcopal Church." In the light of the failure of many well established business enterprises which have almost unlimited financial resources the $60,000 cash balance is looked upon as a compliment to the efficiency and economy with which the financial department is operated.

Department Report

The reports of all of the departments received close attention; however, the representatives paid the strictest attention to the departments of finance, presided over by Bishop R. A. Carter and with Professor Porter as executive secretary; the department of missions, headed by Dr. J. H. Moore; the department of publishing interest, which was presided over by Bishop Hamlett in the absence of Bishop Phillips, with Dr. H. P. Porter as publishing agent; and the Sunday School department with Dr. J. A. Martin as executive secretary and editor. The report of Church Extension department read by Dr. W. M. Womack and the Epworth League headed by Dr. C. L. Russell, also came in for much discussion. The Conference Claimants department, headed by Dr. T. H. Copeland, made a report which received colse attention.

Due to the "merging program" which has been instituted, advocated, and is now being carried into effect by the Department of Education, the report from that department received unusual attention as the "merging plan" when carried through to final culmination will effect many radical changes in the educational system of the Church in Louisiana, Oklahoma, Arkansas, and Texas for the development of one Colored Methodist Episcopal College west of the Mississippi river."

Survey of Schools

The Board of Education of the C. M. E. church through its contact and cooperation with the Boards of Education of the M. E. Church and M. E. Church, South, has assisted in the making of a survey of the schools and colleges maintained by these three churches for Negroes in the southern states. the factual data was brought before the Board of Education and the General Connectional board by Fred McCuistion, an outstanding educator of the southland and an authority in this particular field and of national repute.

If the recommendations of the Commission are carried out it is likely there will be an elimination of much of the high school work now carried on by church schools and a reduction in the number of schools and colleges of the denomination.

Educational Interests Merged

Chief among the mergers is the concentration of all educational interests of the conferences west of the Mississippi river, particularly the conferences within the states of Texas, Louisiana, Oklahoma and Arkansas. The Educational board is presided over by Bishop J. A. Hamlett with Bishop R. A. Carter as chairman of the executive committee of the Board of Education and Dr. J. A. Bray, executive secretary.

Secretary Bray in rendering report for the Board of Education said respecting the Texas, Louisiana, Oklahoma, Arkansas merger that: "In all probability, the most in way of merging and cooperation outstanding piece of concrete work in Negro schools, was the adoption of the proposals providing for concentration of educational forces and interests in the several conferences of the Colored Methodist Episcopal schools now being operated. Three important centers of population were suggested as stragetic points upon whcih to center.

Bench of Bishops

The present bench of Bishops consists of: Bishop Isaac Lane, Jackson, Tennessee; Elias Cottrell, Holly Springs, Miss.; C. H. Phillips, Cleveland; R. A. Carter, Chicago; R. T. Brown, Birmingham; J. C. Martin, Memphis; J. Arthur Hamlett, Kansas City, Kansas; and J. W. McKinney, Sherman, Texas. Bishop Phillips was unable to attend on account of illness. Bishop Isaac Lane ,retired, was absent on account of infirmities.

The general officers of the C. M. E. denomination are: Doctors J. A. Martin, executive secretary and editor of Sunday School literature, Atlanta; H. P. Porter, publishing agent, Jackson, Tenn.; Professor G. F. Porter, executive and financial secretary, Jackson, Tenn.; Doctors J. A. Bray, executive secretary of education, Chicago; T. H. Copeland, executive secretary of conference claimants, Hopkinsville, Ky.; J. H. Moore, executive secretary of Missions, Holly Springs, Miss.; W. M. Womack, department of church extension, Louisville; C. L. Russell, Epworth League, department, Washington; and J. M. Reed, executive secretary of the Evangelistic department, Little Rock; Doctors G. C. Parker, editor of the Christian Index, Jackson, Tenn.; J. R. Starks, editor of the Western Index, Dallas; G. H. Carter, editor of the Eastern Index, Macon, Ga.

Churchmen Attend

Prominent among the other churchmen here for the Connectional Board were: Doctors J. H. Wiggins, C. L. Howard, W. M. Herndon, G. W. Mills, P. L. Dand-

ridge, Eli Jones, D. G. Woods, W. Y. Bell, C. E. Chapman, H. D. Denson, C. H. Carter, E. J. Martin, G. W. Ford, R. Wilson, E. L. Pinckney, W. P. Pipkins, T. M. Gatewood, R. L. Young, J. W. Jacobs, J. A. Ragin, B. J. Smith, L. M. Pettigrew, A. W. Womack, G.T. Long, Luther Stewart, A. F. Johnson, J. G. Hollis, C. C. Pettiford, L.E.B. Rosser, D. R. Starks, O. B. Hines, B. W. Doyle, M. C. Jackson, W. F. Warren, W. M. Davis, J. S. McEwen, T. J. Moppins, J. S. Suttles, L. M. Bell, W.Q. Hunter and others.

Doctors C. C. Pettiford and T. J. Moppins delivered sermons during the sessions. Local citizens banqueted the several hundred delegates and representatives at the Dunbar high school and Junior college Thursday night. Many of the distinguished churchmen remained over for Sunday and visited churches of the city.

The Hope of the Church and Race

Christian Index

The Christian Index pauses to salute and congratulate the hundreds of young men and women of the C. M. E. Church who are graduating from the high schools, colleges and universities all over the country. They are our hope for a better Church and race in the days just ahead. On every hand we hear the assertion, coming from men in whom "the milk of human kindness has turned sour," that the educted young Negro is a liability. We flatly deny that assertion and affirm that the young man and woman educated—with all that word implies—are distinct assets. Of course we have the giddy, the lounge lizard and the idler among them but there are also the earnest, thoughtful and clear-eyed. Why judge the schools by the worst instead of the best? One might as well judge the Negro by the denizens of Beale Street in Memphis or Decatur Street in Birmingham. 6-2-32

Perhaps at no other period in life does an individual bring as much pride, thrill satisfaction, hope and promise as the day when he, buoyant, clean, loyal, briliant, ambitious and just, passing out of the period of youth, graduates from college with a good record. Jackson, Tenn.

That individual has demonstrated a willingness to improve and use mental capacities, to master and preserve the finer things of life and has demonstrated the happy art of living among and dealing agreeably with the best minds of any generation.

Our Colleges, may have their shortcomings but they are among our most cherished institutions. Their graduates, when being awarded the coveted and worth while diploma are at the zenith of life insofar as the real joy and happiness they bring to those who are most responsible for their presence and station in society.

We salute with admiration the host of C. M. E. young folks—the graduates of 1932. They deserve more than we know how to express. They have had thrilling, yet difficult experiences and problems. They face the heaviest burdens of life for they have evidenced in no unmistakable terms their preference for and determination to achieve the finer things of life at all odds and few there be among them that will ever falter or shrink from that noble cause and purpose in life. The Church watches with pride the career of all of them and **lovingly bids them** God-sped. May they ever remember Alma Mater and the Church that made their education possible.

We gird our loins for the next school session. Let every loyal C. M. E. determine to stand by the schools at any cost until the last child has been reached and the race redeemed from ignorance.

Winston Salem ... Journal
Sunday, June 26, 1932

Negroes Oppose Liquor

It is worth noting that the C. M. E District Conference, comprised of representative Negroes of Piedmont North Carolina, has gone on record unanimously in opposition to the return of the legalized traffic in intoxicating liquors.

Time was when politicians counted on the Negroes of the South to stand in solid phalanx against prohibition. But that time has passed. Intelligent Negroes—and that is the type who attended this C. M. E. District Conference—know that intoxicating liquor is the one worst enemy of their race. They have not forgotten the terrible consequences of the legalized liquor traffic to their people in the days that are gone, we hope and pray, never more to return to curse the civilization of the South.

Leaders of the Negro race should stand four square always against any movement intended to increase the supply and availability of liquor. They are in position to wield tremendous influence in the campaign for enforcement of the law against the liquor traffic, by helping to build sentiment against bootleggers among members of their own race.

WINSTON SALEM, N. C.
JOURNAL

JUN 26 1932

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CONSTRUCTION OF C. M. E. PUBLISHING HOUSE UNDER WAY

Courier 10-1-32 Pittsburgh, Pa.

JACKSON, Tenn., Sept. 29.—Construction work on the new $75,000 building for the Colored Methodist Episcopal Church publishing house is well under way with a section of the large printing room now under shelter, and machinery being installed. The actual erection of the splendid new structure definitely locates the publishing house of this large denomination of colored Methodists in this city.

The contract for the tearing away of the old building and the erection of the new is in the hands of McKissack and McKissack of Nashville, but local labor is being employed in the work, it was said today. Some of the materials in the old structure are being used, but the majority of the material used is new and the building will be fireproof.

The large printing room, built of concrete, brick and steel will extend back of the four story structure, and already the large presses and the linotype machines are being put in place. The entire building will have a 42 foot front on Shannon street and will extend back 127 feet.

The office section of the building located at the front will be four stories, built of brick, stone and steel, modernistic in design and fireproof. Contractors said today that the structure will be completed and ready for occupancy by January 1st.

Church - 1932

Atlanta, Ga., Constitution
Sunday, February 7, 1932

Whittaker To Speak.

Rev. John W. Whittaker, retired, chaplain of Tuskegee Institute, Tuskegee, Ala., will deliver the morning sermon at the First Congregational church, Courtland and Houston streets, at 11 o'clock this morning in honor of the ordination of his son, Professor J. P. Whittaker, of Atlanta University, who will be elevated to the deacon board of this church. Special music will be featured and the holy communion served.

Atlanta, Ga., Constitution
Saturday, May 21, 1932

FIRST CONGREGATIONAL HONORS REV. PROCTOR

Rev. Henry Hugh Proctor, pastor emeritus of the First Congregational church, corner of Houston and Courtland streets, was honored at a public reception Friday night at the church auditorium. Rev. W. J. Faulkner, pastor, acted as master of ceremonies. Rev. Proctor was pastor of the church for 25 years before leaving to take a pastorate in Brooklyn, N. Y.

Greetings were extended from all of the negro institutions in the city, and his career in working for the members of his race here was described by Rev. Faulkner and by Dr. W. W. Alexander, chairman of the Committee on Interracial Co-operation. More than 200 attended the reception. Rev. Proctor will preach the morning sermon at the church Sunday.

Church—1932

Disciples of Christ.

ST. LOUIS IS CHOSEN FOR 1933 CONVENTION OF DISCIPLES OF CHRIST

Argus 9-10-32

PADUCAH, Ky., Sept. 9.—(ANP)—Factions and clans springing up within the church for selfish reasons were vigorously attacked by Rev. Henry L. Herod, president of the National Christian Missionary Convention, in his annual address to delegates meeting here at the Clay Street Christian Church last week.

Among the most important matters approved by the convention were the care of orphan children, the completion of the Taylor Memorial fund and support for The Christian Plea, official publication for the convention. The Taylor Memorial is to be in honor of the late Preston-Taylor, financier and churchman of Nashville, Tenn., who was the first president of the convention.

Many Delegates Attend.

Delegates were present from all sections of the country and two missionaries from foreign fields took part in the conclave. The missionaries were Dr. Myrtle Lee Smith, who is on a furlough from Bolenge, Africa, and J. Gordon Hay, who has spent twenty-five years in Jamaica.

Other prominent churchmen taking part in the convention included, Rev. L. H. Crawford, Kansas City, Kansas; Rev. R. H. Davis, pastor of Oakwood Boulevard, church, Chicago; Dr. J. E. Walker, president of the Universal Life Insurance Company, Memphis, Tennessee; M. F. Rogers, head of benevolent work for United Christian Missionary Society, Indianapolis, Indiana; Grant K. Lewis, of the Home Missions Department of United Society; Mrs. Ora L. Sheperd, of Missionary Organizations of the Society; Rev J. F. Whitfield, Washington, D. C.; Rev. M. M. Bostick, Little Rock, Arkansas; Jason Cowan, Southern Christian Institute, Edwards, Mississippi; Rev. Isom Kelly Hicks, Wichita, Kansas; Rev. A. W. Davis and Rev. B. C. Calvert, national evangelists of Disciples; Rev. L. D. Revoal, Little Rock, Arkansas; P. H. Moss, secretary of Religious Education among the Disciples; Warren Brown, editor of The Christian Plea, national organ of Churches of Christ.

The convention will convene in St. Louis, Missouri next year.

Disciples Of Christ Held Annual Meet In Paducah Last Week

Courier 9-10-32 Pittsburgh Pa

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The whole work of the church was reviewed by Mr. Herod in his message. He made sweeping recommendations for changes in the church organization.

On Monday night, Mayor E. G. Scott welcomed the body to the city. Others taking part in the program were Miss Cora Bradshaw, Miss Oscela Dawson, Rev. L. D. Scott, Mrs. Ida M. Smith, Hugh Hayes, Rev. H. Rogers and Miss Alice Weston, all of Paducah.

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The convention will convene in St. Louis, Mo., next year.

Church-1932

New York Bishop Dedicates Church

Amsterdam News

The Rt. Rev. William T. Manning Officiates at Ceremonies at St. Martin's Church on Lenox Avenue—Praises Work

6-8-32 New York N.Y.

The rewards of faith, friendship and simplicity were stressed by the Rt. Rev. William T. Manning, Bishop of New York, in dedicating the new St. Martin's Episcopal Church at 122d street and Lenox avenue Sunday morning. The new edifice has been rebuilt upon the ruins of the once prominent Holy Trinity Church, which was destroyed by fire in 1926.

The dedication of the edifice forged a new link in the Bishop's association with the Negro element of his church, for he revealed in his sermon that the first two babies he baptized, the first class he confirmed, and the first Bishop he helped to consecrate were colored. Also the first parish house he dedicated and the first church building he consecrated were used by Negroes.

"The opening of this church is a remarkable occasion in a number of ways," the Bishop stated. "First, it indicates some of the lessons that we are learning in this period of financial depression through which we are passing.

"This time of difficulty is teaching all of us that we must live more sensibly and simply, that we must be more careful to live within our means, that we must be more faithful in our work and more resourceful in the use of our opportunities, and that we must be more ready to help one another."

The church site was purchased four years ago by the New York Protestant Episcopal City Mission Society, and much of the construction work on the new edifice was done by the parishioners themselves. The church numbers more than 800 communicants and has presented 447 candidates for confirmation in the last four years.

Bishop Manning was assisted in the dedication by the minister in charge, the Rev. John Howard Johnson, and the Rev. L. Ernest Sunderland, superintendent of the City Mission Society. Prominent rectors and chaplains from the staff of the society participated in the procession. Music was furnished by the St. Martin's choir under the direction of Frederick R. Knight, organist. A thanksgiving service was held Sunday afternoon.

Louis E. Jallade, architect, supervised the construction.

ALL SOULS' TO PROVIDE COLOR LINE

Amsterdam News

7-13-32 New York N.Y.

Members 75 Per Cent Colored; Minister Opposes Bias

Jim-Crowism has cropped up in a house of God on the rim of black Harlem.

At the All Souls' Protestant Episcopal Church, 88 St. Nicholas avenue, one of the many aristocratic units supervised by the Rt. Rev. William T. Manning, bishop of the diocese, members comprising 75 per cent of the estimated congregation were notified Sunday that hereafter admission would be granted them only to certain services.

Neatly printed announcement cards with the signature of Manuel J. Roure (ironically enough, the "J" stands for Jesus), clerk of the vestry, were handed out, reading as follows:

"Beginning Sunday, September 11th, 1932, privileges will be extended to our colored brethren of the neighborhood and of St. Monica's Mission to worship in this church as members of St. Monica's Mission, as follows:

"8 a. m. communion service, 1st Sunday of the month; 8 p. m. evening service, 2d, 3d and 4th Sundays; 2 p. m. Sunday school, one hour service every Sunday. This is a temporary arrangement. . . . By order of the vestry.

"M. J. ROURE, Clerk."

At Sunday's communion service the Rev. Fr. Rollin Dodd, rector of the church, made the statement publicly that printing and distribution of the cards was unauthorized. At a heated meeting of the vestrymen immediately following the service he was also overheard to say that knowledge of the existence of the cards had been withheld from him until fifteen minutes before service time; that he then gave instructions to the sexton, George A. Roure, son of Manuel J. Roure, not to distribute them; but that his orders had been disobeyed by the sexton, presumably abetted by certain members of the vestry.

At the residence of Father Dodd The Amsterdam News was told yesterday that he preferred not to be interviewed for newspapers. A trip to Bishop's House, on the rolling and shady acres surrounding the Cathedral of St. John the Diivne, 110th street and Amsterdam avenue, elicited the information that Bishop Manning was away and could only be reached by mail.

The Rt. Rev. Charles R. Gilbert, suffragan bishop in charge of the Negro churches in the diocese and a familiar figure in Harlem, is also away until August on his annual vacation. The Rt. Rev. Arthur S. Lloyd, also a suffragan bishop, expressed himself as being deeply shocked; he refused to be quoted for publication.

Mention of St. Monica's Mission in the announcement cards was regarded as a direct censure of the past activities of Father Dodd. The mission, which was started three years ago in the basement of 56 West 114th street, has often been rescued from financial difficulties by Father Dodd and one other rector whose name could not be learned. The congregation of All Souls' Church has never contributed one penny to the support of the mission.

It was learned that the basement church closed its doors in March, and at that time its members were advised to select among the many Episcopal churches in Harlem to continue their worship. The names and addresses of several were offered and about 25 per cent of the membership transferred their connections to All Souls' Church.

Father Dodd, who came to his present pastorate three years ago, has endeared himself to the community, which is almost entirely colored. He and Dr. William J. Gardiner, senior warden, are understood to have opposed the repeated attempts of a ruling element in the vestry to install a policy of segregation.

It has been established that Negroes, although in the majority, were made to sit in limited seating space to the sides and rear of the church. An explanation for this affront has been offered to the effect that many white worshippers have held pews in the center and front aisles for years, and have insisted on maintaining them.

Provided that the edict of the vestrymen goes into effect, the 300 Negro members—the church has a membership of 400 communicants, with a floating attendance of 200 non-communicants—will be barred entirely from 11 o'clock services, and the 200 Negro Sunday school pupils will attend together at 2 p. m., instead of from 10 to 11 in the morning. The twenty-five white pupils will continue to attend during the regular hour.

There are thirty-six officers and teachers in the church school, seventeen of whom are listed as colored. They are the following:

Mrs. Henry Crosby, choir mother; Edward Pitt, registrar; D. A. Carty, Bible class; Mrs. Edgar Francis, junior class; Clarice DeCamera and Felicia Coulthurst, grammar; Lettice Edwards, Lillian Robertson and Claire Pitt, third primary; Cynthia O'Connor, Cecilia Beale and Mrs. John S. Lunn, second primary; Ianthe Skerrett and Inez Stewart, first primary; Edna Rawlins, Mrs. D. A. Carty, and Myrtle Ellington, assistants in the kindergarten.

D. A. Carty, a graduate of City College, has just finished his junior year in the General Theological Seminary as a candidate for the ministry from All Souls' Parish.

Workers To Hold Meet

Tribune

Colored Episcopalians Will Hold Conference AT FORT VALLEY

9-23-32 Savannah

Many Prominent Churchmen to Be Present

Ga.

Brunswick, Ga., Sept. 17—Plans are being rapidly whipped in shape by the Rev. Charles H. Harrison of Charleston, S. C., and Mrs. Adelaide L. Brown, Savannah, to hold a most interesting meeting of the conference of Church Workers Among Colored People of the Episcopal Church at Ft. Valley, Oct. 11 to 13.

President H. A. Hunt and Chaplain W. H. Marshall of the Ft. Valley High and Normal School where all the session will be held have personally invited each of the clergy and prominent laymen in the thirteen Southern States where the conference operates. The work to be done by the conference during the three days session will affect either diretly or indirectly the 15,000 or more Negro members of the Episcopal Church in the south and its 10 active clergymen. Many vsiitors are expected to lend their influence to the meet. Among them being the Rev. Dr. Edgar H. Gould, president, St. Augustine's College, Raleigh, N. C.; Prof. J. E. Blanton, president, Voorhees N. and I. School, Denmark, S. C.; Rev. Dr. J. Alvin Russell, president of St. Paul's School, Lawrenceville Va.; Rev. E. E. Miller Warden, Bishop Payne Divinity School, Petersburg, Va.; Miss Bertha Richards, dean, Bishop Tuttle Training School for Social Workers, Raleigh, N. C.; Mrs. Wallce T. Battle, acting principal Okalona N. and I. School, Okalona, Miss.; Rev. Dr. G. A. Stams, president, Hoffman Saint

EPISCOPALIANS AND CHRISTIANITY

Boston Chronicle 9-24-32 Boston, Mass.

In New York City the white members of the All Souls Protestant Episcopal Church want its Negro parishioners to worship on certain Sundays only. The minister, Rev. Dr. Rollin Dodd, refused to accept the dictum and in consequence he was asked to resign.

The Reverend gentleman has issued the following statement:

"Except for an occasional church there is perhaps no segregation or discrimination in the public or semi-public institutions of Harlem. It is therefore the more regrettable that Christian men and women who worship the one God and Father of us all, sometimes fail in practice, to recognize the common brotherhood of man.

"During the more than three years that I have been rector of All Souls Church, I have, without display of resort to publicity, tried to serve the community according to my understanding of my duty and privilege as a priest and pastor. In these years

I have learned to love and respect my neighbors, and I appreciate such confidence as they place in me. This mutual esteem is reflected in the steady and wholesome growth of the parish. In a modest way this church is now a 'House of Prayer for All People.'

"Because of these considerations, but more because I believe God has appointed me for the work, I publicly suggest to the vestry that they withdraw the resolution demanding the resignation of the rector. At any rate I decline to bow to that demand. Instead, I leave the future in the hands of God, who is the director of all destiny, to the Godly judgment of my Bishop, and to my friends and neighbors. Pray that we may be guided right."

We honor Dr. Dodd for his valiant stand which should be recognized not only by the Bishop but every Christian Episcopalian.

Issue Strong Declaration

Colored Workers Ask Full Representation IN EPISCOPAL CHURCH

Conference at Fort Valley Largely Attended

Ft. Valley, Oct. 15—Closing with a strong declaration, calling for full representation in the Episcopal Church the Conference of Church Workers Among Colored People ended here on last Friday night.

A full delegation of clergy, laity and church women from nine states numbering nearly one hundred responded to the call of President C. H. Harrison and Mrs. H. A. Hunt. Representatives from every school and college supported by the American Church Institute for Negroes were present. Among them being Associate Director C. Bentley, W. A. Battles, President E. H. Goold, St. Augustine's College, Raleigh, N. C.; Rev. Charles Brooks, St. Marks, Birmingham, Ala.; Prof. J. E. Blanton, Voorhees N. and I. School, Denmark, S. C., and President H. A. Hunt, Ft. Valley.

Officers elected for the three years were Rev. J. Clyde Perry, president; Rev. J. E. Culmer, vice president; Rev. J. K. Satterwhite, secretary, and W. H. Bell, treasurer. Mrs. Adelaide L. Brown of Savannah was reelected executive secretary treasurer and Mrs. H. A. Hunt, president of the woman's department.

Among the constructive actions taken at the conference was appointment of a committee to confer with Bishop H. J. Mikell of Atlanta to consider the status of Negroes in the Episcopal Church. The committee is as follows: The Revs. E. L. Baskerville, J. Clyde Perry and J. K. Satterwhite. The committee was instructed to insist upon full representation in the church from the General Convention to the Diocesan Councils. Looking towards thsi end, Archdeacon J. Hy. Brown of Savannah and Rev. J. E. Culmer of Miama were selected as the spokesmen for the conference. In their two strong addresses two ideas were strongly pressed, viz: an increasing urge for self support and development of desire is on the part of the group to willingly assume corresponding responsibilities in proportion to rights which may be given.

Among the most constructive work done by the women was the gift of a substantial scholarship to Ft. Valley School for some deserving girl within the province.

The two Dioceses in Georgia were represented by the following: The Revs. J. Clyde Perry, G. H. Caution, C. B. Pritchett, R. N. Perry, W. H. Marshall, A. A. Hewitt, J. K. Satterwhite, W. Q. Rogers, C. H. Dukes, Archdeacons J. Henry Brown and H. Randolph Moore, Messrs. N. H. Branham, J. A. Monroe, R. H. Logan and several laymen from Ft. Bennings. Mesdames Adelaide L. Brown, Rosa Davis, Anna Branham, G. H. Caution, C. H. Dukes and Deaconess Alexander. South Carolina: Rev. Charles H. Harrison Archdeacons Baskerville and Elliott, Florida: the Rev. J. E. Culmer, T. T. Pollard, Q. E. Primo. Alabama: the Rev. and Mrs. Charles H. Brooks, Mrs. J. K. Satterwhite, Miss Ada Speight, Dr. and Mrs. A. Simington, Dr. and Mrs. Johnson, Mesdames Mattie Johnson, M. M. Hewitt, Sergt. Johnson and R. E. Dade. North Carolina: Lt. L. A. Oxley, President E. H. Goold, Rev. G. A. Fisher H. C. Bowden, President J. E. Blanton T. A. Usher Rev F. T. Holder, W. A. Battle and Miss Esther V. Brown.

5,000 at Meeting; Conference Closes

Negro Church Workers of First and Second Provinces Greeted by Bishop Manning —100 Ministers in Attendance

The ninth annual conference of Church Workers Among Colored People closed Friday night with a mammoth mass meeting and missionary rally in the Cathedral of St. John the Divine on Morningside drive. The services, conducted with all the pomp and ceremony of the High Episcopal ritual, were both solemn and impressive.

More than five thousand Negro Episcopalians and friends of the church crowded every available space in the huge cathedral and listened to a choir of 558 voices, made up of children and adults from the combined parishes of the New York diocese. They heard also the Rt. Rev. William T. Manning, bishop of the New York diocese, tell them that this cathedral "always has its doors open to all."

Bishop Manning suggested that such a meeting as this be held at least once a year in the cathedral, which, when completed, will be the finest in the United States. He praised Negro communicants for their loyalty to the church and their industry. The full responsibility of spreading doctrines of the church belong not to the white race alone, he said, but to all peoples of the earth.

Other speakers on the evening program were the Rev. George Marshall Plackett of Orange, N. J., president of the conference; the Rev. Arthur M. Sherman, secretary for missionary education of the National Council, and the Rev. John H. Johnson, vicar, St. Martin's Church, 122d street and Lenox avenue.

The conference, which opened at St. Cyprian's Chapel, 175 West Sixty-third street, last Wednesday, brought to this city more than one hundred clergymen of the first and second provinces, which include Manhattan Long Island, parts of New Jersey and all of New England. The three-day conference dealt with problems of the Negro in the Episcopal Church and the best methods of gaining more Negro converts.

The Rev. Mr. Johnson, in his talk Friday night, praised Bishop Manning for the part he has played in drawing Negroes to the church. "In the first and second provinces," he said. "there are forty-one Negro parishes, thirty-one priests and 18,000 members." He also stated that more Negro children were baptized into the Episcopal Church of this district than in the entire South during last year. These gains he attributed to Bishop Manning.

Other officers of the conference are the Revs. C. Canterbury Corbin, vice-president; S. J. Cuffee, secretary, and T. B. Thompson, treasurer. The committee of arrangements for the mass meeting comprised the Very Rev. Milo Hudson Gates, the Revs. Hutchens Chew Bishop, Plaskett and Corbin.

Members of the clergy of the first and second provinces are the Revs. H. C. Bishop, New York; L. H. Berry, Newark; H. O. Bowles, Boston; O. H. Brown, Buffalo; A. G. Best, New York; R. W. Bagnall, New York; F. L. Brown, Rochester; C. C. Corbin, Atlantic City; E. A. Craig, Brooklyn; A. J. Cuffee, Bridgeport, Conn.; J. Milton Coleman, Brooklyn; L. C. Dade, Brooklyn; E. E. Durant, M. F. Dury and Jedediah Edmead, New York; Henry Edwards, New Haven; D. L. Ferguson, Roxbury, Mass.; J. W. Freeman, Brooklyn; Samuel W. Grice, New York; E. H. Hamilton Corona; C. G. Howell, Brooklyn Floarda Howard, New York; W. N Harper, Jersey City; E. E. Hall Plainfield; H. H. Henry, New York A. E. Jensen, Trenton; J. H. Johnson New York; A. M. Lambert, Hartford

Also W. D. McClane, Boston; H. A. E. McClean, New York; W. S. McKay, Camden, N. J.; W. S. McKinney Jamaica; G. F. Miller, Brooklyn; J. W. Mitchell, Cambridge, Mass.; P. G. Moore-Brown, Providence; F. R. Myers, New York; C. W. Nelson, Red Bank, N. J.; C. A. Nero, Mt. Vernon; John T. Ogburn, Syracuse; H. A. Swann, New York; W. H. Smithwick, Brooklyn; E. B. Trotman, Asbury Park; M. J. Williams, Paterson, and Rev. M. N. Wilson, New York.

Church-1932

Norflok Young Man Ordained To Episcopal Priesthood

4-23-32

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The colorful ceremonies were held at St. Cyprian's Church where Rev. Mr. Dovier has been serving for the past twelve months and of which he has now become priest-in-charge. Rev. B. W. Harris, pastor of Grace Episcopal Church, Norfolk, presented Mr. Dozier to the bishop.

With Walter Haskins of Newport News as guest soloist, the choir of St. Cyprian rendered appropriate music for the occasion, singing especially well Gounod's "Sanctus."

Assisting with the service and the Holy Communion were the clergy from both white and Negro churches: Rev. J. Keith M. Lee, white, St. Paul's Church, Newport News; Rev. M. B. Birchette, St. James, Portsmouth; Rev. Roy Randolph, white, Grace Church, Newport News; Rev. J. J. Posey of St. Augustine's, Newport News; Edwin Royall Carter, Jr., of the Church of the Epiphany, Norfolk; and Colonel Pruden, U. S. A. Chaplain. There were twenty-six persons in the procession.

Rev. Mr. Dozier was born in Norfolk. He attended St. Paul's School, Lawrenceville; earned his bachelor of arts degree from Lincoln University, Chester, Pa.; and did his theological work at Bishop Payne Divinity School, Petersburg. He is the son of Mr. and Mrs. Moses J. Dozier of Freemont Street. The Dozier family are members of Grace Episcopal Church.

Besides Mrs. Dozier, there were in the audience from Norfolk, Warner Dozier, a brother of the minister; Miss Essie Collins and Mrs. B. W. Harris.

Those attending from Bishop Payne Divinity School were Mr. and Mrs. J. H. Coles, Messrs. C. A. Levy, M. O. A. Coombes, E. L. Avery, O. J. Harris and Mr. Whittington.

Elect Negro Rector To The Council Of Episcopal Church

5-13-32

New York, May 13—(ANP)—At a meeting of the National Council of the Protestant Episcopal church, held in New York City Tuesday, April 26 Rev. R. I. Johnson, Rector of Saint Cyprian's church, New Bern, was elected as a member of the Department of Domestic Missions of the National Council. Rev. Mr. Johnson's name was presented by Bishop Creighton and his election was unanimous.

In a letter notifying Rev. Mr. Johnson of his election Bishop Thomas C. Darst of the Diocese of Eastern Carolina wrote: "As you doubtless know, this is the first time that a colored man has been elected as a member of any Department and the action of the National Council is a real tribute to your work and ministry. I hope and believe that your membership on the Department will mean much to the colored work throughout the United States.

Va. Diocese To Seat Race Clergymen

5-28-32

RICHMOND, Va., May 26.—(C. N. S.—The Diocesan Council of the Protestant Episcopal diocese of Virginia in session here last week, voted 129 to 20 to give Negro clergymen both a seat and the privilege of voting at meetings of the council.

The action taken ratifies a vote of approval in the matter that was taken by the council at its 1931 session, held in the city of Charlottesville. When the roll was called the vote showed 129 delegates in favor of the extension of the proposed privilege to the Negro ministers, and 20 in opposition. Rosewell Page, of Hanover County, who had voiced his opposition to the movement at the Charlottesville session, was the only delegate speaking against ratification of the diocesan council.

The total Protestant Episcopal strength in Virginia is 58,523 in 453 churches, of which exactly one-tenth or 45 are churches composed exclusively of, and pastored by Negroes, with a membership of 3,968.

VA. EPISCOPALS ADMIT NEGROES TO COUNCIL

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1931 AMENDMENT IS RATIFIED

Action is Seen as Progressive Measure.

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The action of the council taken in the annual session of the body at St. Stephen's Church week, ratifies a vote of approval of the measure, registered last year.

Admit Delegates

The amendment to the constitution, which would admit delegates from the colored parishes, was proposed in the 1931 session. The adoption of the amendment by the latest action of the council, gives the colored clergymen and laymen the same privileges as enjoyed by the whites.

Under the provisions of the new measure, all delegates will be regarded equal and all churches, regardless of the color of members will be represented in meetings of the council. The amendment had been adopted in the meeting of last year, and the most recent vote was taken to ratify the amendment of last year.

Measure is Protested

The amendment was passed last year after a successful fight against several delegates, who were opposed to the recognition of colored churches.

Rosewell Page, white, delegate from Hanover County, opposed the action at both the meeting of last year and the present conclave.

He was the only delegate to speak against the ratification of the amendment at the recent session. His contention was to uphold the past procedure, allowing the colored churchmen to sit in the meetings of the council only as members of the audience. Under the old article of the constitution, Negro clergymen and laymen had no vote in matters coming before the council.

Until the ratification of the amendment, colored members of the audience were not allowed to participate in any way in the meetings of the council. Negro clergymen were not allowed the privilege of speaking in council sessions. Colored churches could not send delegates to the meetings of the council, and therefore were denied all representation.

Problem of Young People

Presiding at the closing session of the council was the Rt. Rev. H. St. George Tucker, white, bishop of the diocese of Virginia, who referred to what he termed a danger confronting all churches in the possible loss of the interest of the younger people.

At the suggestion of the bishop, a commission will be appointed to make a special study of the problem of the young. A Negro clergyman is expected to be a member of this group, which will include all churches in the study.

Recognition Means Progress

Episcopal clergymen of nearby dioceses hail the new amendment as one of the most progressive for the Virginia churches in which colored ministers are serving.

"It shows a decided change in attitude of the South," said the Rev. George F. Bragg Jr., rector of St. James E. Church in Baltimore, and a member of the Maryland Interracial Commission.

There are about fifty Episcopal churches in the Virginia diocese that have Negro congregations and clergymen. The ratification of the amendment will empower them to send delegates to the annual sessions of the conference. The delegates will be entitled to a seat and a vote in matters coming before the body.

The churches affected by the recent inclusion, will take part in the program of the council. That they were welcomed to participate, is evidenced by the majority casting votes for the ratification.

Clergymen and delegates from every section of the state were in attendance at the council meeting.

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Topeka Kansas, Plaindealer

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Admit Delegates

The amendment to the constitution, which would admit delegates from the colored parishes, was proposed in the 1931 session. The adoption of the amendment by the latest action of the council, gives the colored clergymen and laymen the same privileges as enjoyed by the whites.

Under the provisions of the new measure, all delegates will be regarded equal and all churches, regardless the color of members, will be represented in meetings of the council. The amendment had been adopted in the meeting of last year, and the most recent vote was taken to ratify the amendment of last year.

Measure is Protested

The amendment was passed last year after a successful fight against several delegates, who were opposed to the recognition of colored churches.

Rosewell Page, white, delegate from Hanover County, opposed the action at both the meeting of last year and the present conclave.

He was the only delegate to speak against the ratification of the amendment at the recent session. His contention was to uphold the past procedure, allowing the colored churchmen to sit in the meetings of the council only as members of the audience. Under the old article of the constitution, Negro clergymen and laymen had no vote in matters coming before the council.

Until the ratification of the amendment, colored members of the audience were not allowed to participate in any way in the meetings of the council. Negro clergymen were not allowed the privilege of speaking in council sessions. Colored churches could not send delegates to the meetings of the council, and therefore were denied all representation.

Problem of Young People

Presiding at the closing session of the council was the Rt. Rev. H. St. George Tucker, white, bishop of the diocese of Virginia, who referred to what he termed a danger confronting all churches in the possible loss of the interest of the younger people. At the suggestion of the bishop, a commission will be appointed to make a special study of the problem of the young. A Negro clergyman is expected to be a member of this group, which will include all churches in the study.

Recognition Means Progress

Episcopal clergymen of nearby dioceses hail the new amendment as one of the most progressive for the Virginia churches in which colored ministers are serving. "It shows a decided change in attitude of the South," said the Rev. George F. Bragg Jr., rector of St. James E. Church in Baltimore, and a member of the Maryland Inter-racial Commission.

There are about fifty Episcopal churches in the Virginia diocese that have Negro congregations and clergymen. The ratification of the amendment will empower them to send delegates to the annual sessions of the conference. The delegates will be entitled to a seat and a vote in matters coming before the body.

The churches affected by the recent inclusion, will take part in the program of the council. That they

were welcomed to participate, is evidenced by the majority casting votes for the ratification.

Clergymen and delegates from every section of the state were in attendance at the council meeting.

RACE LINE ONLY IN ONE DIOCESE IN STATE NOW

Journal and Guide

Keep Negroes In Their Place, Opponent Of Measure Urges

Richmond Bureau
504 N. Third St.

RICHMOND—Racial discrimination in the Episcopal Church in Virginia was given another blow last week when the 137th annual Diocesan Council of Virginia, representing the northern portion of the state, by a vote of 129 to 20 adopted an amendment to its constitution which gives to Negro clergymen both a seat and the privilege of voting at the meetings of the council. 5-28-32

The council is only one of three in the state and includes Richmond, Fredericksburg, Alexandria and other northern points. In the Diocese of Southwest Virginia there is no discrimination according to race, and in the Southern Diocese there is a limited discrimination, just six Negroes being given seats in the council. The action of last week will leave the southern diocese the only one where the race line is recognized in the governing body of the Episcopal Church. All white clergymen are members of the diocesan councils.

Norfolk, Va

The ministers of the two races were not given equal standing in the amendment adopted Wednesday without a fight. Roswell Page, a delegate from Hanover County, who had fought the amendment when it was first introduced last year at the Council's meeting in Charlottesville.

Elaborate Dedicatory Service By Bishop Manning Marked Entrance of St. Martin Into Rebuilt Structure

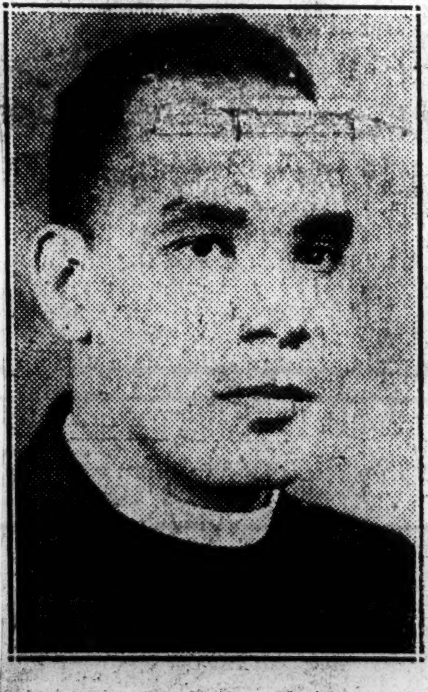
Age 6-11-32
New York N.Y.

Under Leadership of Rev. John H. Johnson, Harlem's Youngest Episcopal Congregation Has Shown Wonderful Growth

By Lucien H. White

Rejoicing in the wonderful and triumphant culmination of four years of earnest and persistent effort, the congregation of the Church of St. Martin, at 122nd street and Lenox avenue, thronged the newly reconstructed edifice to the number of more than 1,500 on Sunday morning, June 5, and joined with the Rt. Rev. William T. Manning, D. D., bishop of the New York diocese, and the Rev. John H. Johnson, minister in charge, in an inspired service of dedication of what is one of the most imposing church edifices in the city.

ST. MARTIN'S MINISTER



Rev. JOHN H. JOHNSON

The pacious auditorium, with its vast reaches of vaulted ceilings, void of ornamentation, but imposing in the simplicity of its Romanesque architecture of straight lines with its window arches each supported by a keystone, with a soft finish of natural stone, the only glint of coloring coming from the large stained glass windows, each portraying some sacred subject, was thronged with a congregation numbering more than 1,500 people.

Every Seat Occupied

They came early, and when the organ struck the first chords of the processional, promptly at 11 o'clock, every seat was occupied, and many were standing in the rear and in the other entrance lobbies.

To the stirring strains of the hymn, "Rejoice ye pure in heart," the choir of thirty well-trained voices entered, leading the processional, which included Bishop Manning; the Rev. L. Ernest Sunderland, superintendent, the New York Episcopal Mission; the Rev. Mr. Johnson; Rev. J. Edmead, Church of the Resurrection; Rev. Maximo F. Duty, who served as the bishop's chaplain, carrying the pastoral staff; Rev. John T. Ogburn, Syracuse, N. Y.; Rev. Adolph Hildebrand, Sea View Hospital, Staten Island; Rev. Herbert C. Dana, chaplain, Metropolitan Hospital, Welfare Island; Rev. Shelton Hale Bishop, St. Philip's P. E. Church, and Rev. Parkinson, of the City Mission staff.

Present in the congregation was the venerable Rev. J. J. D. Hall, familiarly referred to as the "bishop of Wall street."

During the order of the morning service, the first lesson was read from Genesis 28: 10-17 by Father Dana, and the second lesson, Hebrews 10: 19-26, by Father Bishop. The dedicatory prayers closed this part of the service, being pronounced by the bishop, surrounded by the clergy occupying the chancel.

Minister Expresses Thanks

Grateful thanks were expressed by Mr. Johnson to Bishop Manning for his sincere interest in the development of St. Martin, and for the consistent and sympathetic support given through all the stages of its growth, particularly during the period of the rebuilding of the edifice. Gratitude was also expressed to Dr. Sunderland and the City Mission Society; and especially to the faithful and loyal congregation of St. Martin, which had labored faithfully and indefatigably to make possible the celebration occurring on this day.

Dr. Sunderland was introduced, and spoke briefly in thanks to the bishop and the people for support given the society, and to all who had taken a large part in the building work. He paid a special tribute to Mr. Johnson for his splendid work as minister in charge. Dr. Sunderland declared that when plans were being discussed with Bishop Manning for the opening up of this work, there had been no question in his mind as to the man to be selected for it, and that his naming of Mr. Johnson had been immediately approved by the bishop.

Reverent mention was made of the splendid and faithful career of Mr. Johnson's father, the late Rev. John Wesley Johnson, who founded and served for many years the St. Cyprian's Chapel in West 63rd street.

After the singing of hymn 460, "All things are Thine," Bishop Manning ascended the pulpit and preached the dedicatory sermon from Ephesians 6:10, "Be strong in the Lord, and in the power of His

Living Church
Milwaukee, Wis
DEC 10 1932

"White and Colored"

TO THE EDITOR: Fr. Whitehead [LIVING CHURCH, November 26th] denies my statement that wherever the American flag flies, the colored people must have their own places of worship; and he gives the Virgin Islands as an example to the contrary. A friend of mine, a colored priest, born and baptized and confirmed in the Island of St. Thomas, was visiting there some years ago, since the island has been under the American flag. On his first Sunday in the island, he visited the Church where his parents had been baptized, confirmed, and married; and where also he had received the first two sacraments mentioned. He was approached by a verger who told him that he would have to leave the church, seeing that it was a white place of worship. He refused to do so. A week or so afterwards, the rector of the parish approached him and said that he had been requested by the vestry to ask him to absent himself from the church, as his presence was objectionable. Again this priest refused, and rightly so. And St. Thomas, I believe, is the capital of the Virgin Islands "where white, colored, and black people of the Church worship together in the same edifices and at the same time." . . .

(Rev.) JOHN ALLEYNE HOWELL.
Philadelphia.

Church-1932

Episcopal.

FRESNO, CAL.
TRIBUNE

OCT 26 1932

RACIAL ARROGANCE IS HARDLY CHRISTIAN

The vestry of "fashionable" All Souls Church in New York objected to the presence of Negroes in the congregation and padlocked the church until its rector came around to their way of thinking.

The rector did not come around, but Bishop Manning, head of the Protestant Episcopal Church in New York, did. He ordered the padlocks removed and entered the church, taking some 200 colored people with him, and preached to them himself.

The incident prompts a columnist to suggest that the name of the church be changed to Some Souls, since souls that live inside black skins evidently are not wanted there.

Certainly the whole affair was the veriest travesty on Christian teachings and principles. When Christ invited all that are weary and heavy laden to come unto Him He did not say that by "all" He meant only people with white skins. And it is hardly becoming for a church that professes to exemplify His teachings to add the qualifica tion.

HIGH POINT, N. C.
ENTERPRISE

OCT 26 1932

THE CONFLICT THAT DOES NOT PROMOTE RELIGION

The Sunday episode in the life of All Souls' Protestant Episcopal church in New York city when Bishop William T. Manning broke padlocks to enter the building and conduct services in resistance to the mandate of the vestry was an ugly one. The bishop and the rector of the church have joined in trying to accommodate the church to the service of negroes who have centered their homes about it. The white members of the congregation resisting the atttempt to break down the racial barrier in the church, have had the help of some of the church authorities.

The whites contend that the church cannot be conducted successfully with a large negro content and that turning over to the negroes of a church in which whites have placed large endowment is unjust. The fight is a bitter one and must be painful to all who believe that the purpose of a religious organization is to promote good-will and to serve mankind of every race. Bishop Manning is in disrepute we understand with many of the most conservative New York members of his church, but if the facts are as reported, that this particular building is in a quarter largely deserted by white residents and largely occupied by negroes, perhaps the white Christians might well afford to forget their selfish interest in the gold with which the institution has been endowed and devote it to the good of the people around it. At any rate, the war is an ugly one and should be composed.

The Racial Hue and Cry in Harlem

Literary Digest
Vol. 114, no. 20
11-12-32
New York, N.Y.

OF ALL PLACES—to raise the color bar in a Harlem church.

Down in the land of corn and cotton they pricked up their ears at hearing that.

"How come?"

Hadn't they been told that racial hue made no difference in Harlem—where there are more colored people to the square foot than in any other spot on earth?

But here it was, right in the newspapers, that they were trying to get colored members out of a little church called All Souls. "Some Souls" would be more appropriate, says Arthur Brisbane. But Bishop Manning, ran the accounts, "busted" into the church and stopt it. "All Souls" is right.

WELL, for the story that has excited Harlem and made people sit up elsewhere too.

It seems, from press accounts, that seven of the eleven vestrymen of All Souls' Church, which Harlem has surrounded, had broken with the rector, the Rev. Rollin Dodd, on his decision to admit Negroes to the services on an equal basis with white parishioners. They closed the church "for repairs" and are reported to have withheld the rector's salary after he had refused to hold separate services for the Negroes or resign. They threatened court action against any one who attempted to enter.

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No Color Line for Him

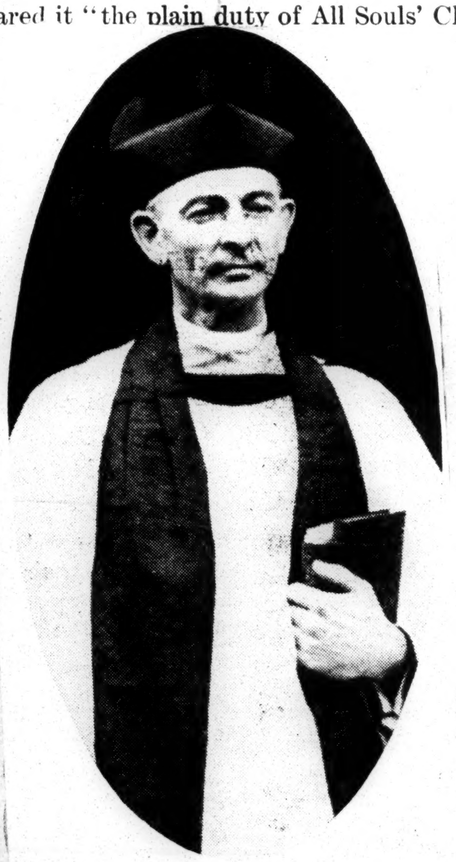
Bishop William T. Manning conducting services in All Souls' Church, in Harlem, which had been closed "for repairs," but really, so some assert, to keep out colored people. A locksmith forced entrance to the church.

Bishop Manning decided to make an admonitory visitation. Police were present to prevent possible trouble, but their services were not needed. Doors were removed and locks broken, and the Bishop, accompanied by the rector, entered. They made sure that the building was safe, and Mr. Dodd announced to about 250 parishioners, of whom three-fourths were colored, that the service would begin.

The service was conducted under difficulties. The sanctuary, chancel, and five front pews were buried under scaffolding reaching to the ceiling. The aisle was carpeted with shavings. But, undismayed, the Bishop conducted the service from a footstool placed in front of the Bible rest half-way down the church in the center aisle. On his right stood Mr. Dodd, a lean figure with thinning hair, tight lips, and rimless spectacles, once a curate at Trinity Church, but rector of All Souls' for the last three years.

Bishop Manning went at once to the issue. "I am here not to assert my rights as Bishop, tho these are perfectly clear," he said. "but to give my full support to your rector, in his right and Christian purpose to make this church a center of spiritual ministration to all the people of this neighborhood who wish to attend its services, without distinction of race or color."

Pointing out that the complexion of the community had changed in recent years so that it is preponderantly colored, and that a large number of Episcopal colored families look to All Souls' Church for spiritual ministrations, Bishop Manning declared it "the plain duty of All Souls' Church to minister to the people of the community, white and colored alike, and that the rector has taken the only position that he could take as a faithful minister of the Church of God." With a stern rebuke for those who oppose the rector, Bishop Manning concluded:



Wide World

Not "Some Souls"

But "All Souls" are welcomed by the Rev. Rollin Dodd in the church of that name.

"Your rector in this matter is standing for one of the great foundation principles of the Church of God, and I honor him for the position that he has taken.

"In these days of world crisis, when we are in the midst of movements, social and racial, the results of which none can foresee, we must stand more than ever before for that divine vision of the Holy Catholic Church, that great visible Family of Christ in all the world, which St. Paul sees and holds up before us in his Epistles, in which there is to be neither Jew nor Greek, Barbarian nor Scythian, bond nor free, for all are to be one in Christ Jesus. We must work and we must pray and bear our witness more faithfully than ever for the realization of that vision."

After the service the Bishop stood at the door and shook hands with all the congregation as they filed out, we read in the New York *Times*. He patted the children on the head, saying, "God bless you." A small Negro boy replied, "All right," and ran down the steps. There were other things to do in Harlem that day.

However, a somewhat different version of the cause of the difficulty is given by anti-Dodd members of the vestry. Manuel Jesus Roure, a Porto Rican who has been in this country forty-three years, denied that his group had raised the racial question.

"You can say it is a lie," the *Times* reporter quotes him. "The issue of race discrimination was raised by the rector," said George F. Nelson, junior warden and an anti-Dodd vestryman. "There has never been any discrimination against the Negro since I've been a member of the church. The Negroes were always welcome as guests. Negroes have worshiped there for thirty or more years."

But, according to Mr. Nelson, we read further in *The Times*, "it seems to be the policy of the present rector to build up a large Negro congregation and turn the church over to them." Mr. Nelson did not think it fair to turn over to the Negroes the church and its endowment, "which it took the white congregation more than forty years to build." He went on to say that "the idea was that we didn't want the Negroes to come into the church as members—altho they were always welcomed as guests and worshipers—and gain control by majority vote." He charged the rector himself with having raised the racial question by requesting Bishop Colmore of Porto Rico to grant no more transfers to All Souls' Church because of the danger of having a predominant Negro membership.

"Of course, there's race discrimination throughout the United States and other countries of the world," he said, "but it was not raised in All Souls' Church by the vestry."

These conflicting statements cloud the issue, but it is accepted by the National Association for the Advancement of Colored People that racial bias is the real cause of the controversy. Walter White, secretary of the Association, says in a public statement:

"No matter how many technicalities the vestrymen attempt to inject into this case, and no matter how many other minor issues are involved, the basic clash is over whether All Souls' Church shall be open to the membership with full privileges of Negroes as well as whites, or whether it shall be a church of white members with Negroes tolerated either as wards or as guests.

"This association has been dealing for too many years with various types of segregations not to recognize a 'Jim-Crow' issue whether it arises in Harlem or in the Mississippi delta."

The same organization strongly commends the stand of Bishop Manning:

"Your uncompromising affirmation of the courageous stand taken by the Rev. Rollin Dodd can not help but serve notice upon the bigoted, the intolerant, and the racially blind of all creeds and denominations that an end must be put to race intolerance.

"May we express both our admiration and our hope that this militant policy may be continued; may we also express the hope that there will be enough truly Christian white members of the parish who will stick to All Souls' Church, and not permit the prejudiced to make it a church exclusively of either race.

The issue is to be threshed out in the courts, where the anti-Dodd vestrymen have taken the case.

Meanwhile other opinion upholds Bishop Manning for his lock-breaking. "He displayed two of his outstanding characteristics in defending the rector's right and duty to serve the colored parishioners," says the Utica *Press*. "One is courage and the other is consistency. There is a place for both these qualities in administration of religious affairs and he deserves high praise for facing the issue in New York."

"Churches of all creeds will regain spiritual authority in the minds of youth if they show the courage to minister to all men, regardless of bank account or color," observes the Philadelphia *Record*, while the Hartford *Courant* says:

"A Christian church is the last place for a color-line to be drawn, and if the vestrymen refused to admit Negroes or attempted to discourage their attendance, Bishop Manning could not have done otherwise than he did.

"No Bishop could permit a church in his diocese to be restricted to the use of a single class to the exclusion of others.

"Such permission, tacit or otherwise, would have been a denial of all his religion and his church stand for."

Church-1932

Episcopal.

MANNING FORCES WAY INTO CHURCH TO KEEP IT OPEN TO NEGROES

Times 10-24-32

Holds Serice Amid Scaffolds at All Souls' After Having Locks on Gates Broken.

New York, N.Y.

POLICE REFUSE TO BAR HIM

Bishop in Sermon Says Canon and Civil Law Back Rector in 'Christian Purpose.'

250, MANY NEGROES, ATTEND

Vestrymen Deny Raising the Racial Issue—Says Dr. Manning Himself Suggested Separate Services.

With the aid of a locksmith, Bishop William T. Manning forced his way into All Souls' Protestant Episcopal Church at 88 St. Nicholas Avenue, near 116th Street, yesterday morning, despite threats of the vestry to proscute him for trespass, officially declared the church in charge of the rector, the Rev. Rollin Dodd, and preached a sermon strongly supporting the rector's decision to admit Negroes to the services on an equal basis with white parishioners.

Seven of the eleven vestrymen had broken with Mr. Dodd on this issue, taken the key of the church from him, closed the church "for repairs" and withheld his salary after he had refused to hold separate services for the Negroes or resign.

Bishop Manning in his sermon upheld the rector's "Christian purpose" in opening the church to all the people in its neighborhood who wished to attend, regardless of race or color, and characterized as "uncanonical and illegal," and "contrary to the central principles of our religion." The law of both the church and the State, he asserted, gave the rector the right to the keys of the church, "and to the full and free use and control of the church at all times for the purposes of his office," and forbade the vestry to deprive Mr. Dodd of those rights.

Twelve Police Present.

No disorder accompanied the Bishop's action. Twelve policemen, in command of Sergeants Fred Meyers and Joseph Pennbrook of the West 123d Street station, were present as a precaution, but they were not needed. Manuel J. Roure, clerk of the vestry, showed Sergeant Meyers a copy of a resolution adopted by the vestry on Oct. 4, ordering the church closed for repairs, and asked him to see that the church was kept closed, but Sergeant Meyers informed him that there was nothing in the document to cause the police to interfere with the Bishop or the rector.

From that time onward the activity of the police was limited to helping the ushers lead the congregation into the church and keeping curious strangers on the move.

The police and the first of the curious arrived simultaneously at 9:30 A. M. The Bishop arrived at 10:20 o'clock, dressed in his episcopal vestments, with a blue cape over his shoulders. By the time 250 parishoners were present, about three-fourths of them Negroes.

Mr. Dodd met the Bishop at the front door of the church. With him was George Roure, superintendent of the church and son of Manuel Roure. After a short conversation with the rector Bishop Manning made a formal demand on George Roure to open the church. Roure replied that he could not because the vestry had taken his keys.

Orders Lock Forced.

Mr. Dodd then asked the Bishop if he would sanction the forcing of the lock. The Bishop replied "yes" in a loud tone of voice, and added that it was legal to do so because church law, supported by civil law, placed all church buildings in control of the rector at all times when he was engaged in the pursuit of his duties.

While the Bishop went into the rectory to wait the rector summoned a locksmith from the neighborhood and took him into the rear of the church through a basement door. This door had been left unlocked. Inside the church they came to the door of the lyceum, which was locked. The locksmith removed this door from its hinges, and they went on to the sanctuary door, which also was locked. Removing a glass panel, the locksmith reached through the opening thus made and unlocked the door from the inside.

Then they walked through the church until they came to the wooden front door, which they opened fro mwithin without trouble. They were now confronted, however, with heavy iron gates across the top of the church steps, outside the wooden doors. The gates were padlocked, and the locksmith had to pry off the padlock before they could be opened.

Finally this was done, and Mr. Dodd walked to the top of the steps, raised his hand toward his parishioners, and said:

"I am very happy to say that teh doors are now open. The church is open for services. We have the Bishop of the diocese visiting us on an official visitation and you are all welcome."

10-24-32 New York, N.Y.

Inspect Church for Safety.

Before the congregation was permitted to enter, however, Bishop Manning and Dr. Dodd inspected the interior of the church to make certain that it was safe. The church was half filled with scaffolding, boards and shavings form the repairs ordered by the vestry. The chancel and the sanctuary were both obstructed by scaffolding, and the lectern also was shut off. Plasterer's canvas cut off a view of the organ. An improvised pulpit was set up in the middle aisle, about one-third of the way from the front.

It was just 11:57 A. M., three minutes before the service was scheduled begin, when the police were notified to let the congregation inside the church. The crowd then filed in, filling nearly all but one aisle of the church.

From the time Bishop Manning asked George Roure to open the church to the time that the church was declared open, George Roure accompanied the rector and the locksmith through the church, but he neither helped nor hindered the forcing of the locks, nor did he protest.

The service was opened with a prayer led by Mr. Dodd. Bishop Manning read the lesson and preached the sermon, whole a choir of eight voices led the singing of "Onward Christian Soldiers" and other hymns and "My Country, 'Tis of Thee."

As the scaffolding extended from the altar all the way out to the fourth row of pews, the choir had to be seated in the fifth and sixth rows. The clergymen stood in the centre of the aisle flanked by three acolytes who stepped gingerly under and around the scaffolding during the services. The organ could not be used, and in place of the altar, a communion table lighted with two candles was put in the aisle. In the rear of the scaffolding, in front of the altar, a photographer wandered about, taking flashlight pictures.

Bishop Manning's Sermon.

The Bishop's sermon follows:

The situation now existing in this parish is an unusual one and it is on account of that situation that I am here today, as your Bishop, to make an official visitation to the parish.

I am here not to assert my rights as Bishop, though these exist, but to give my full support to your rector, the Rev. Rollin Dodd, in his right and Christian purpose to make this church a centre of spiritual ministration to all the people of this neighborhood who wish to attend its services, without distinction of race or color.

Until a few years ago this community and the congregation of this church was one almost entirely of white people. In recent years, however, the community has changed more and more to a community of colored people, until at the present time the great majority are of the colored race and many of them are members of our own church who wish to attend the services here at All Souls and have in fact been attending the services.

I am informed that there are at the present time more than 250 colored families living in this immediate neighborhood who belong to the Episcopal Church and look to All Souls Church for spiritual ministrations.

The Sunday school of the parish has an enrolment of 215 children, of whom only twenty-five are white and twenty of the twenty-seven teachers in the Sunday school are colored. Of the white people still on the parish list a large majority no longer live in this neighborhood and many of them, in fact, live at great distance from this church.

The rector of the parish holds that it is his duty, and the duty of the parish, to minister to the people who now live in this neighborhood and to admit them all to the services and ministrations of the church.

Vestry Divided, 4 to 7.

In this the rector is supported by four members of the vestry and opposed by seven. Three of the four vestrymen who support the rector, among them the senior warden of the parish, who is here this morning, live here in the neighborhood. Of the seven who oppose the rector and demand that the colored people shall be excluded, only two live in this region, the other five live—one in the Bronx, one in Astoria, one in Washington Heights, one in Manhattanville and one on the lower east side of the city on Thirtieth Street.

Of the white people still belonging to the congregation very many, I am glad to say, support the rector in the stand he has taken.

My judgment as Bishop of the diocese is that it is the plain duty of All Souls Church to minister to the people of the community, white and colored alike, and that the rector has taken the only position that he could take as a faithful minister of the church of God.

I have conferred with both the rector and the vestry, and Bishop Gilbert, at my request, has had many conferences with them, but the trouble has still continued.

Those members of the vestry who oppose the rector have, I am sorry to say, taken action which is quite unwarranted and indefensible. They have proceeded to obstruct the work of the rector, they have demanded his resignation—a demand, of course, to which he pays no attention—and without making any provision for religious services have summarily closed the church for repairs, apparently with the purpose of preventing the rector from continuing his policy of admitting colored people to the services. This action is not only uncanonical and illegal, it is contrary to the central principles of our religion.

As to the legality of it, the rector of a parish in this church has the right to the keys of the church, and to the full and free use and control of the church at all times for the purposes of his office, and the vestry may not deprive him of those rights.

The Canonical Law.

Canon 21 of our general convention says:

"I. (i) The control of the worship and the spiritual jurisdiction of the parish are vested in the rector, subject to the rubrics of the Book of Common Prayer, the canons of the church and the godly counsel of the Bishop."

It is not subject to the will of the vestry.

"(ii) For the purpose of his office and for the full and free discharge of all functions and duties pertaining thereto, the rector shall at all times be entitled to the use and control of the church and parish buildings with the appurtenances and furniture thereof."

Nothing could be plainer than that. This law of our church is in accord with our own State law and has been fully confirmed by the decisions of our courts.

I beg the members of the vestry of this parish who are opposing the rector to reconsider their position and to be more wisely and rightly guided for the future.

I ask you all to be patient and considerate in this difficult situation, which I hope will now end, and to show a true Christian spirit and to go on quietly and faithfully in your life and work in the church.

And I assure you that your rector will be upheld in the position he has taken and maintained in his rights as a priest of this church and in the discharge of those high responsibilities which his office requires of him and which the church has laid upon him.

Your rector in this matter is standing for one of the great foundation principles of the church of God and I honor him for the position that he has taken

In these days of world crisis when we are in the midst of movements social and racial the results of which none can foresee, we must stand more than ever before for that divine vision of the holy Catholic church, that great visible family of Christ in all the world, which St. Paul sees and holds up before us in his epistles, in which there is to be neither Jew nor Greek, barbarian nor Scythian, bond nor free, for all are to be one in Christ Jesus.

It is the realization of this New Testament, divinely given, ideal of the church of God which is needed to draw all races together in love and fellowship, to sweep out the spirit of hate and fear, to banish war and to draw us into one great brotherhood of Christ throughout the whole world.

I request, and as Bishop I instruct, that from now forward this church shall be in the hands of the rector and shall be open for services at such times as he shall direct.

Prelate Shakes Hands.

After the service the bishop stood at the church door and shook hands with all the congregation as they filed out. Many, both Negroes and white parishioners, stopped to thank him for his stand. He spoke a word of encouragment to each, and patted the children on their heads, saying, "God bless you." A small Negro boy replied, "All right," and ran down the steps.

Henry Nodyne, secretary of the Sunday school said that two other services which should have been held yesterday morning had to be abandoned because the church was locked. These were the communion service at 8 A. M. and the Sunday school service at 9:45. Many of the children who usually attend the Sunday school were waiting when Bishop Manning entered the church at 11 o'clock, and attended that service along with the adults.

Manuel Roure was the only anti-Dodd vestryman who appeared at the service. The other vestrymen who have sided with Mr. Roure are: George F. Nelson, junior warden; Stanley Shaughnessy, Manual Rore's son-in-law; Frederick Shaughnessy, Richard Barthelmess, Robert Charters and Albert McDermott. Those who have sided with the rector are: Dr. William J. Guardineer, senior warden; Victor H. Bello, William Lippert and Richard Dodd, the pastor's son.

Says Divorce Issue Entered.

Mr. Roure denied that his group of vestrymen had raised the racial question. "You can say it is a lie," he told reporters. He said that the issue was entirely one of the rector's fitness to hold his position. Under questioning, he admitted that one of the grievances against Mr. Dodd resulted from a reference by the rector to the remarriage of divorced persons. Last Spring, Mr. Roure said, his daughter, who had been divorced, was married to another vestryman of All Souls' Church, Stanley Shaughnessy. Shortly afterward, he asserted. Mr. Dodd delivered a sermon denouncing such marriages.

Mr. Dodd refused to comment on that matter. He indicated that the trouble was partly financial but chiefly due to the racial question. He said that he had opposed the repair program which ostensibly resulted in the closing of the church, because the present revenues did not warrant the expenditure of further money and because he feared the church's endowment fund of $131,000 would be endangered.

Mr. Roure declared that Bishop Manning himself, at a meeting in the Synod House last June, suggested the segregation of services and the opening of St. Monica's Mission, a Negro organization which has been inactive in recent years. The Bishop refused to make any statement after the service, and Mr. Dodd declined to discuss that allegation.

Mr. Roure announced that his group of vestrymen would consult a lawyer today and that the two groups would meet tomorrow night.

Junior Warden Explains Stand.

"We're certainly not going to oppose the Bishop," said Mr. Nelson, junior warden and an anti-Dodd vestryman. "We will take no legal action to prevent services. There was no intention on the part of the vestry in the first place of prohibiting the Bishop or the rector from entering the church. The church was in need of repairs and was closed for that reason.

"The issue of race discrimination was raised by the rector. There has never been any discrimination against the Negro since I've been a member of the church, and I have been a member since 1894. The Negroes were always welcome as guests. Negroes have worshipped there for thirty or more years.

"But it seems to be the policy of the present rector to build up a large Negro congregation and turn the church over to them. We do not think it fair to turn over to the Negroes the church and its endowment which it took the white congregation more than forty years to build.

"What the vestry proposes to do is to preserve the church and its endowment for prosterity. It was in fact at the suggestion of the Bishop that we undertook to segregate the Negroes by establishing St. Monica's Mission. We visited the Bishop last June, three members of the vestry, Manual J. Roure, Robert Charters and I.

Negroes Welcome as Guests.

"The Bishop said that by the power vested in him he would establish St. Monica's Mission so that all the colored members of the parish could be enrolled and he assured us that no colored attendant at the church should be enrolled as a member of All Souls' Church. The idea was that we didn't want the Negroes to come into the church as members—although they were always welcomed as guests and worshipers—and gain control by majority vote.

"The question of race discrimination was raised by the rector himself more than a year ago, according to a report he made to the vestry. He told us that he had written to Bishop Colmore of Puerto Rico, requesting him to grant no more transfers to All Souls' Church because of the danger of having a predominant Negro membership. I can't explain what caused him to change his attitude, but we don't think he raised the question of discrimination against the Negro in good faith.

"Of course, there's race discrimination throughout the United States and other countries of the world, but it was not raised in All Souls' Church by the vestry. The vestry believes it has an obligation to perform to the white people who founded, supported and built up All Souls' Church.

"More than $40,000 has been contributed by the family of the rector whom Dr. Dodd succeeded, but when members of the vestry proposed to grant a $50 monthly allowance to the widow of the rector to compensate her for quarters in the rectory which she had relinquished, the present rector opposed.

"We expect little help financially from the colored element. At the last church collection that was taken up the Negroes contributed only $10 which would total about $500 a year as against the $20,000 which it takes yearly to run the church."

BISHOP MANNING PREACHING IN ALL SOULS' CHURCH.

Times Wide World Photo.

With Scaffolding for a Background, He Delivers Sermon in Defiance of Majority of the Vestrymen.

RACE CONTROVERSY THREATENS PEACE OF N. Y. CHURCH

Constitution 10-23-38 Atlanta Ga.

NEW YORK, Oct. 22.—(UP)—The Rev. Rollin Dodd, pastor of All-Souls' Protestant Episcopal church, was a virtual prisoner in his rectory tonight as police anticipated a new flare up in the controversy over whether there should be separate services for white and negro parishioners.

The Rev. Mr. Dodd and his bishop, the Very Rev. William T. Manning, were prepared to hold services in the church tomorrow despite the threat of vestrymen to have them arrested for trespassing.

Police were so alarmed at the prospect of racial trouble that patrolmen were ordered to be on duty at the church during the time for services tomorrow.

The Rev. Mr. Dodd was deprived of his keys to the church and to the outer door of his rectory, ostensibly because the building needed repair.

The outer door was locked tonight. The bell was "out of order" and the superintendent, son of the hostile clerk of the vestry board, told callers that the Rev. Mr. Dodd was out.

When the Rev. Mr. Dodd refused to obey the mandate of the vestry board that he told separate services, he was asked to resign. He refused. He was deprived of his salary and the church was locked.

Infiltration of negro population has given the once all-white All-Souls' parish a large percentage of negro residents.

Church-1932

Episcopal.

BISHOP MANNING FORCES DOORS AT ALL SOULS

Manning and Rector Dodd Force Way into Closed Church.

Afro-American

NEW YORK.—The strong arm of the Protestant Episcopal Church battered its way through jim crow barriers at All Souls Church here when Bishop William T. Manning, with the aid of a locksmith, forced open the doors and held services, Sunday morning. 10-29-32

The incident was the climax of a long fight between seven members of the vestry and the rector, the Rev. Rollin Dodd, white, in which the former attempted to segregate and drive out the colored membership into a mission church.

Breaks Locks

For more than a week the church edifice has been locked by a vote of the vestry and the pastor denied admission as a result of the controversy. Despite threat of this faction of the vestry to prosecute him if he forced open the locked edifice, Bishop Manning, who upheld the rector's stand to keep the church open to members of all races, dressed in his episcopal vestments, appeared at the church shortly after ten o'clock Sunday morning where some 250 white and colored parishioners awaited his arrival.

Following a conference between the rector and the prelate, a locksmith was summoned and at the instructions of the bishop, all doors leading to the church auditorium were pried open or unlocked. By 12 o'clock, the group had started services with the bishop officiating in an official visit. Because of repairs ordered by the vestry, the services were held from an improvised pulpit. Following prayer by the rector, Bishop Manning preached a sermon directed especially towards solving the problem caused by the action of the vestry members, and in which he set forth his stand as unequivocally in support of the rector.

Church Control at Stake

It developed this week that the controversy involved not only the question of colored people attending the church service, but the voting control of the church and its $131,000 endowment. Vestrymen, who sought to jim crow the colored members admitted that the growing number of colored members in the congregation brought about the effort to establish for them a separate mission through fear that as they had come to outnumber the whites in the membership they would be in a position to elect officers.

The Rev. Mr. Dodd, supported by four of the vestrymen, took a strong stand in opposition to barring colored members. Vestrymen who have sided with him are Dr. William J. Gaurdineer, Victor H. Bello, Richard Dodd and William Lippert. Those who opposed him were Manuel Roure, George F. Nelson, Stanley Shaughnessy, Frederick Shaughnessy, Richard Barthelmess, Robert Charters and Albert McDermott.

In his sermon Bishop Manning said:

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I am here not to assert my rights as bishop, though these exist, but to give Rollin Dodd, in his right and Christian purpose to make this church a centre of spiritual ministration to all the people of this neighborhood who wish to attend its services, without distinction of race or color.

Until a few years ago this community and the congregation of this church was one almost entirely of white people. In recent years, however, the community has has changed more and more to a community of colored people, until at the present time the great majority are of the colored race and many of them are members of our own church who wish to attend the services here at All Souls and have in fact been attending the services.

250 Members

I am informed that there are at the present time more than 250 colored families living in this immediate neighborhood who belong to the Episcopal Church for spiritual ministrations.

The Sunday school of the parish has an enrollment of 215 children, of whom only twenty-five are white and twenty of the twenty-seven teachers in the Sunday school are colored. Of the white people still on the parish list a large majority no longer live in this neighborhood and many of them, in fact, live at great distance from this church.

The rector of the parish holds that it is his duty, and the duty of the parish, to minister to the people who now live in this neighborhood and to admit them to all the services and ministrations of the church.

Vestry Divided, 4 to 7

In this the rector is supported by four members of the vestry and opposed by seven. Three of the four vestrymen who support the rector, among them the senior warden of the parish, who is here this morning, live here in the neighborhood. Of the seven who oppose the rector and demand that the colored people shall be excluded, only two live in this reigion, the ohter five live—one in the Bronx, one in Astoria, one in Washington Heights, one in Manhattanville and one on the lower east side of the city on Thirtieth Street.

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My judgment as bishop of the diocese is that it is the plain duty of All Souls Church to minister to the people of the community, white and colored alike, and that the rector has taken the only position that he could take as a faithful minister of the church of God.

I have conferred with both the rector and the vestry, and Bishop Gilbert, at my request, has had many conferences with them, but the trouble has still continued.

Those members of the vestry who oppose the rector have, I am sorry to say, taken action which is quite unwarranted and indefensible. They have proceeded to obstruct the work of the rector, they have demanded his resignation—a demand, of course, to which he pays no attention—and without making any provision for religious services have summarily closed the church for repairs, apparently with the purpose of preventing the rector from continuing his policy of admitting colored people to the services. This action is not only uncanonical and illegal, it is contrary to the central principles of our religion.

As to the legality of it, the rector of a parish in this church has the right to the keys of the church, and to the full and free use and control of the church at all times for the purposes of his office, and the vestry may not deprive him of those rights.

Consider Position

I beg the members of the vestry of his parish who are opposing the rector to reconsider their position and to be more wisely and rightly guided for the future.

I ask you all to be patient and considerate in this difficult situation, which I hope will now end, and to show a true Christian spirit and to go on quietly and faithfully in your life and work in the church.

And I assure you that your rector will be upheld and maintained in his rights as a priest of this church and in the discharge of those high responsibilities which his office requires of him and which the church has laid upon him.

Your rector in this matter is standing for one of the great foundation principles of the church of God and I honor him for the position that he has taken.

World Crisis

In these days of world crisis, when we are in the midst of movements social and racial, the resultes of which none can foresee, we must stand more than ever before for that divine vision of the holy Catholic church, that great visible family of Christ in all the world, which St. Paul sees and holds up before us in his epistles, in which there is to be neither Jew nor Greek, barbarian nor Scythian, bond nor free, for all are to be one in Christ Jesus.

It is the realization of this New Testament, divinely given ideal of the church of God which is needed to draw all races together in love and fellowship, to sweep out the spirit of hate and fear, to banish war and to draw us into one great brotherhood of Christ throughout the whole world.

I request, and as bishop I instruct, that from now forward this church shall be in the hands of the rector and shall be open for services at such times as he shall direct.

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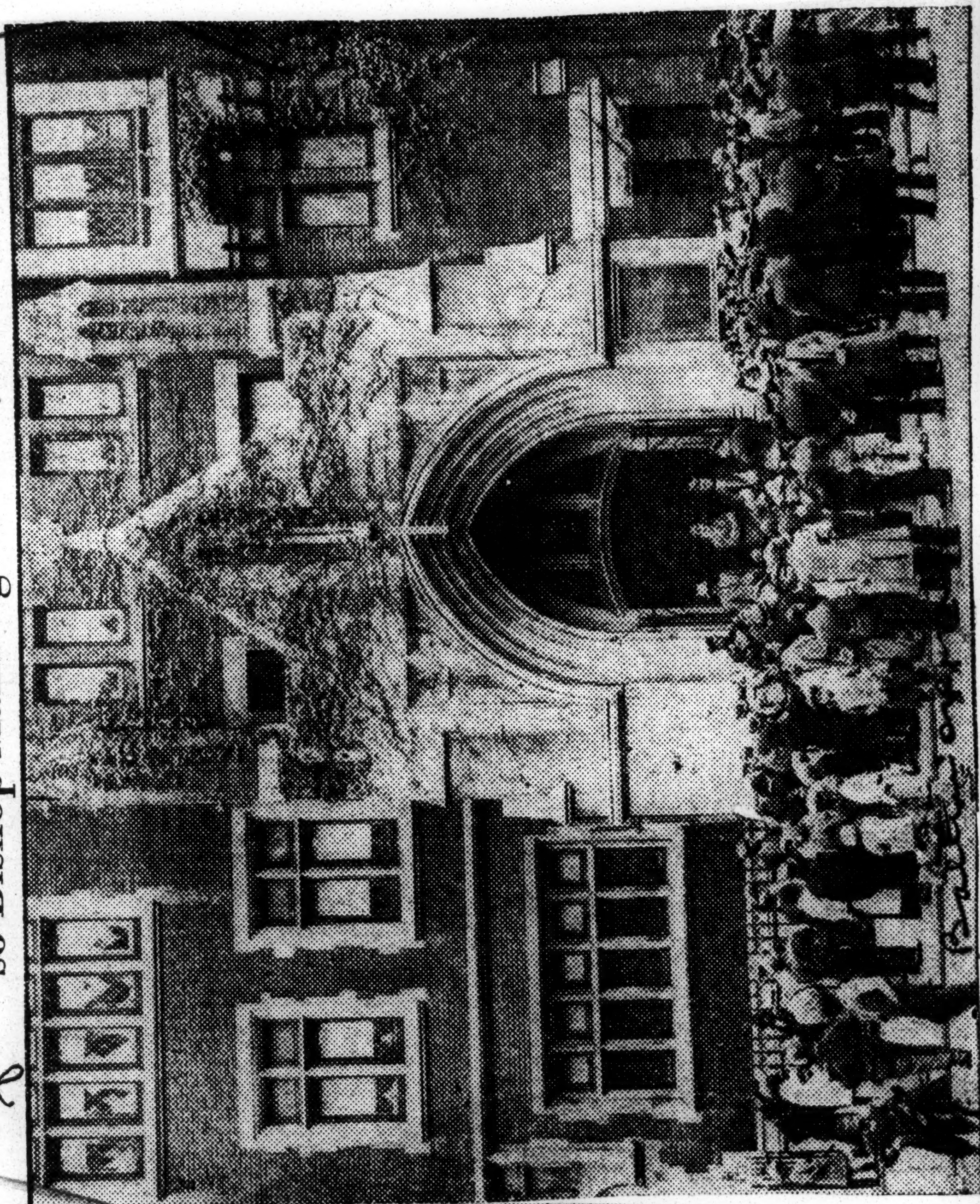
Afro-American 10-24-32



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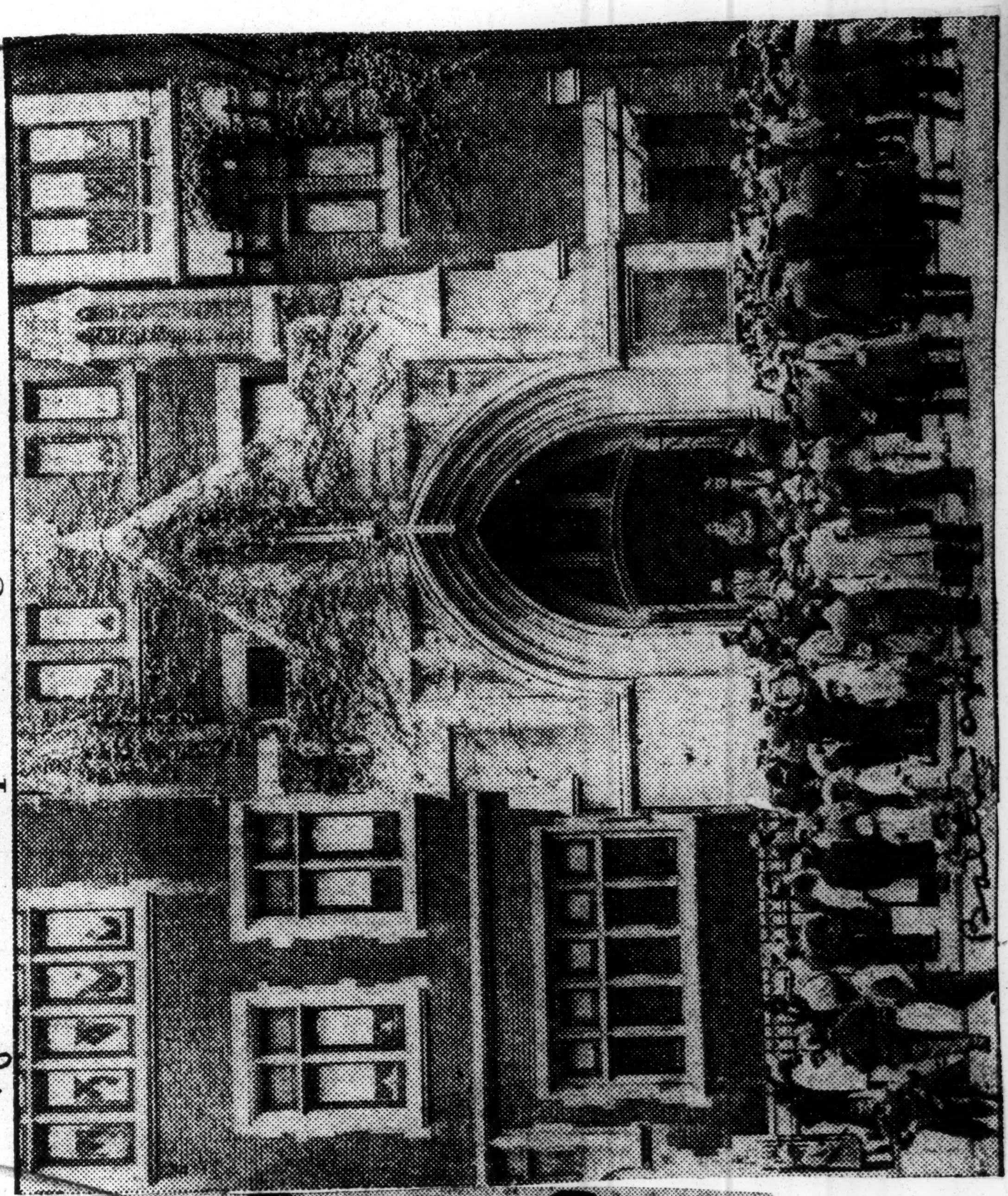

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Advertiser 11-24-32

Montgomery Ala.

Bishop Breaks Into Church With

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Building Locked To Prevent Negroes Attending

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"Until a few years ago this community and the congregation of this church was one almost entirely of white people. In recent years however the community has changed more and more to a community of colored people until at the present time the great majority are of the colored race and many of them are members of our own church who wish to attend the services here at All Souls. x x x

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"My judgment of the diocese is that it is the plain duty of All Souls' Church to minister to the people of the community, white and colored alike, and that the rector has taken the only position that he could take as a faithful minister to the church of God. x x x."

Bishop Manning and the Negroes

Life brings so many strange surprises. We never expected to find anything exceptional in the actions and attitudes of Bishop Manning to commend, when, lo and behold, the Bishop makes the front page in the interest of a very worthy cause. On Sunday, October 23, he forced his way into a locked All Souls Episcopal Church in New York in order to keep the church open for hundreds of Negro worshippers against whom it had been closed over the protest of their own rector by a vestry which desired to protect their property from a growing Negro congregation.

All Souls Church is on the edge of the Negro section. Most of its white members have moved away. Under the ministry of the rector, Rev. Rollin Dodd, an increasing number of Negroes have found a spiritual home there. The vestrymen insist that they were quite willing to have the Negroes worship with them but they did not want to admit them into membership, lest the endowment of over $100,000 would finally fall into the hands of a Negro congregation. The seven vestrymen who tried to make the ministry of Rev. Dodd untenable because of his sympathy toward the Negro members of his flock declare that only a short time ago the Bishop agreed with them that the Negroes ought to worship in a separate mission. Whether that is true or not and even if the conversion of Bishop Manning is of recent origin, it is a gratifying experience to be able to commend him for his uncompromising stand in this instance and to record one of the few cases on record in which the official church has played absolutely fairly with its Negro communicants. Undoubtedly All Souls Church will become a Negro church and will not long continue as a church for both races. But at any rate the Negroes have gained a church property against the efforts of a white congregation to maintain its vested interests.

COURIER
COLTON, CALIF.

OCT 25 1932

DISCRIMINATION AGAINST COLORED GROUP OF WORSHIPPERS BRINGS VARYING REACTION

We just wonder what those Episcopalians in New York are going to do when they get to heaven and find some negroes there with brighter stars in their crowns and a choicer place in the higher plane, than they.

When they recently objected to worshiping in "All Souls Church" with a negro group of attendants, those people did not reason that some day they might be very glad to call upon one of the "Cullud Gemmen" to help pull them into Heaven when their footholds are slipping. We, perhaps, would all forget to look at the color of the skin at any such time, and think only of the strength of the pulling arm.

Oftentimes we see things much differently when we exchange places with others. There are plenty of black people whose "insides" are whiter than the white men and women all about them but we have been trained to draw the color line so sharply that we do not consider them at all, and it could be only in times of stress when we are looking for help and planning to do no favors that we could recognize much of worth and ability under the black skins.

This same disdain wrankled in the hearts of our white forefathers when they trampled the Red Men under foot. The white race has always considered itself superior and there are few of us so humble that we will take the time or effort to discover the underlying whiteness of the other races. However, in times of sickness and death, many white men have learned the value of their colored brothers and the lesson has been the subject of song and the theme of poetry down the ages.

Luncheon clubs which know no color, nationality, nor creed, which are international in their far-reaching benefits have been a great unifying factor which bridges the gulf of color, class and creed, and as the years pass by this spirit of brotherly interest will be extended to the four corners of the globe in an unbroken chain of friendship.

HAVERHILL, MASS.
EVE. GAZETTE

OCT 29 1932

Amazing Situation

What appeared to be an attempt of a Christian church to draw the color line has been justly and emphatically denounced by Bishop Manning in New York City.

The evidence, which the bishop accepted, was that a certain church in his diocese had been closed, on the pretext that repairs were necessary, because Negroes attended the church and the rector asked to resign because he held that Negroes had quite as much right as white persons to attend the church.

The bishop acted vigorously. He broke into the church and delivered a sermon in which he laid down the fundamental proposition that God doesn't draw the color line.

How a believer in the teachings of Jesus Christ could draw a color line in a Christian church is quite beyond the powers of our imagination.

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"I am here not to assert my rights as bishop, though these exist," said Bishop Manning, "but to give my full support to your rector x x x in his right and christian purpose to make this church a center of spiritual ministration to all the people of this neighborhood who wish to attend its services without distinction of race or color.

"Until a few years ago this community and the congregation of this church was one almost entirely of white people. In recent years however the community has changed more and more to a community of colored people until at the present time the great majority are of the colored race and many of them are members of our own church who wish to attend the services here at All Souls. x x x

"The rector of the Parish holds that it is his duty, and the duty of the Parish, to minister to the people who now live in this neighborhood and to admit them all to the services and ministrations of the church. In this the rector is supported by four members of the vestry and opposed by seven. x x x

"My judgment of the diocese is that it is the plain duty of All Souls' Church to minister to the people of the community, white and colored alike, and that the rector has taken the only position that he could take as a faithful minister to the church of God. x x x."

Bishop Manning and the Negroes

Life brings so many strange surprises. We never expected to find anything exceptional in the actions and attitudes of Bishop Manning to commend, when, lo and behold, the Bishop makes the front page in the interest of a very worthy cause. On Sunday, October 23, he forced his way into a locked All Souls Episcopal Church in New York in order to keep the church open for hundreds of Negro worshippers against whom it had been closed over the protest of their own rector by a vestry which desired to protect their property from a growing Negro congregation.

All Souls Church is on the edge of the Negro section. Most of its white members have moved away. Under the ministry of the rector, Rev. Rollin Dodd, an increasing number of Negroes have found a spiritual home there. The vestrymen insist that they were quite willing to have the Negroes worship with them but they did not want to admit them into membership, lest the endowment of over $100,000 would finally fall into the hands of a Negro congregation. The seven vestrymen who tried to make the ministry of Rev. Dodd untenable because of his sympathy toward the Negro members of his flock declare that only a short time ago the Bishop agreed with them that the Negroes ought to worship in a separate mission. Whether that is true or not and even if the conversion of Bishop Manning is of recent origin, it is a gratifying experience to be able to commend him for his uncompromising stand in this instance and to record one of the few cases on record in which the official church has played absolutely fairly with its Negro communicants. Undoubtedly All Souls Church will become a Negro church and will not long continue as a church for both races. But at any rate the Negroes have gained a church property against the efforts of a white congregation to maintain its vested interests.

COURIER
COLTON, CALIF.

OCT 25 1932

DISCRIMINATION AGAINST COLORED GROUP OF WORSHIPPERS BRINGS VARYING REACTION

We just wonder what those Episcopalians in New York are going to do when they get to heaven and find some negroes there with brighter stars in their crowns and a choicer place in the higher plane, than they.

When they recently objected to worshiping in "All Souls Church" with a negro group of attendants, those people did not reason that some day they might be very glad to call upon one of the "Cullud Gemmen" to help pull them into Heaven when their footholds are slipping. We, perhaps, would all forget to look at the color of the skin at any such time, and think only of the strength of the pulling arm.

Oftentimes we see things much differently when we exchange places with others. There are plenty of black people whose "insides" are whiter than the white men and women all about them but we have been trained to draw the color line so sharply that we do not consider them at all, and it could be only in times of stress when we are looking for help and planning to do no favors that we could recognize much of worth and ability under the black skins.

This same disdain wrankled in the hearts of our white forefathers when they trampled the Red Men under foot. The white race has always considered itself superior and there are few of us so humble that we will take the time or effort to discover the underlying whiteness of the other races. However, in times of sickness and death, many white men have learned the value of their colored brothers and the lesson has been the subject of song and the theme of poetry down the ages.

Luncheon clubs which know no color, nationality, nor creed, which are international in their far-reaching benefits have been a great unifying factor which bridges the gulf of color, class and creed, and as the years pass by this spirit of brotherly interest will be extended to the four corners of the globe in an unbroken chain of friendship.

HAVERHILL, MASS.
EVE. GAZETTE

OCT 29 1932

Amazing Situation

What appeared to be an attempt of a Christian church to draw the color line has been justly and emphatically denounced by Bishop Manning in New York City.

The evidence, which the bishop accepted, was that a certain church in his diocese had been closed, on the pretext that repairs were necessary, because Negroes attended the church and the rector asked to resign because he held that Negroes had quite as much right as white persons to attend the church.

The bishop acted vigorously. He broke into the church and delivered a sermon in which he laid down the fundamental proposition that God doesn't draw the color line.

How a believer in the teachings of Jesus Christ could draw a color line in a Christian church is quite beyond the powers of our imagination.

Church - 1932

Episcopal.

SACRAMENTO
CALIFORNIA

NOV 2 8 1932

The Church and the Negro

In two specific instances there has been proof that the color line has very much agitated the Episcopal church recently and to the credit of that institution it may be recorded that in both cases the colored man has been given justice.

The first instance was that of "All Souls" church in Harlem. There the rector was locked out of the church by the vestrymen and the church closed "for repairs" because he admitted negroes on equal terms with the whites.

Bishop Manning, the fighting bishop of New York, broke into the church, held a service and highly commended the rector for his stand. "All Souls" will go on under the guidance of the rector, admitting all people who desire to worship regardless of color.

The most recent instance of a fight of this sort came to a head this week when the Episcopal bishops invalidated the election of the Very Reverend John Williamson of Arkansas to the bishopric of that state. The grounds on which he was denied consecration was that the color line had been drawn in the celebration of the holy communion.

It seems strange, after all of these years that a great church should be so upset over the question of color, but the decision arrived at in both cases indicates that the spirit of Christianity has been vindicated.

In the words of Bishop Manning, "In these days of world crisis . . . we must stand more than ever before for that divine vision . . . in which there is to be neither Jew nor Greek . . . for all are to be one in Jesus Christ."

If there is any place in which all men should be equal it would seem that religion might point the way to it. Broadminded people the world over will approve the stand taken by Bishop Manning and the house of bishops.

RACE HATRED BLOCKS EFFORTS OF WHITE PRIEST IN BID FOR BISHOPRIC OVER ARKANSAS

Black Dispatch 12-17-32

BISHOP THOMAS DEMBY, SUFFRAGAN BISHOP, OF ARKANSAS, TAKES LEAD IN FILING CHARGES

House Of Bishops Turns Down Certification Of Very Rev. John Williamson

LITTLE ROCK, Ark., Dec. 15.—(By Floyd J. Collins for ANP)—The ambition of the Very Rev. John Williamson white, to become bishop of the diocese of Arkansas of the Protestant Episcopal church, was dealt a death blow last week when the 73 members of the House of Bishops of the denomination turned down by a majority vote his certification as a bishop.

This action of the House of Bishops is reputed to have been caused by representatons made to the various members through letters to the effect that Williamson had sponsored and sanctioned segregation between white and colored priests.

Leading in the charges against the white aspirant for the episcopacy was the Right Rev. Thomas Demby, suffragan bishop of Arkansas. It was claimed by him, and four Negro priests, that the discrimination occurred at the celebration of the Holy Eucharist preceding the election of the Rev. Williamson as bishop. This discrimination is said to have taken the form of a suggestion from the Rev. W. T. Holt, white(rector of St. Paul church, Newport, where the convention was held, that the colored bishop and priests should not participate in the regular Eucharist, but should hold their celebration in the basement of the church, as "there might be some feeling about the two races taking the Holy Communion together."

The colored delebates refrained from heeding the suggestion.

While the convention was in progress, it appears that no special protest was made by Bishop Demby, or any of the others. But shortly after ard, the incident was tied up to the aspirant for the bishop's office, and a fight was begun upon hm.

Supporters of the Rev. Mr. Williamson insisted that the charges made py Bishop Demby did not apply to the Rev. Williamson, nor to others mentioned, and pointed out that the convention had been concluded without any record of the discrimination complained of.

Nevertheless, the House of Bishops refused to confirm the election of Williamson and the diocese of Arkansas will be without a bishop until further action can be taken at the next annual convention in April.

Church—1932

ARE WE LOSING RELIGION?

A somewhat curious complaint came from across the Canadian border last week, to the effect that the morals of the Negro in the United States were breaking down and that the Negro race was losing its religion. This opinion was voiced in a discussion of the Negro problem in the United States, which was a feature of the closing session of the Homes Mission Council and the Council of Women for Home Missions, which had been in conference during the week. The reason advanced for this pessimistic conclusion was that the darker race was in need of the leadership of the white people, and it was determined that something should be done to hold the Negro for Christianity. The council thereupon passed a resolution favoring a larger representation of Negroes on committees.

That sounds something like the mountain laboring and bringing forth a mouse. But it might be that a larger number of Negroes on the various committees having to do with home missions might include a few outspoken individuals, who could explain why the failure of missionary effort to improve the attitude of white Christians toward their black brethren in the United States, might possibly have led toward a loss of faith in the power of religion generally. It was only a few weeks ago that a New York newspaper advocated the need of missionary effort in the Bible Belt of the South, where they murdered striking coal miners in Kentucky and burned and lynched black men accused of crime, without trial, as in Maryland and West Virginia.

When church-going Christians suffer such doings to continue without punishment for the guilty or protest to the proper authorities, there is reason to doubt the brand of religion that they profess. Such a religion that acquiesces in murder as part of the routine of community life is far from being Christian. It might be consistent with some barbarous creed that exalted murder as a sacrifice to a god of cruelty and revenge, but it can hardly be considered consistent with the teachings of Christianity. Such exhibitions of savagery in so-called Christian communities are not calculated to promote belief in that faith or in the motives of those who profess it.

If any number of Negroes in this country are losing their faith in religion, which can hardly be conceded because of their church building and church going proclivities, we should be inclined to charge it to the white leadership that tolerates lynching and mob violence by so-called Christian communities, that denies opportunity for educational and economic progress, and upholds other forms of injustice based on color prejudice. A religion that encourages racial discrimination and intolerance cannot be truly called Christian.

Home Mission Council Says American Negro Is Losing His Religion

Toronto, Ont.,—Consideration of the Negro problem in the United States was a feature of the closing session on January 6 of the annual meeting of the Home Mission Council and Council of Women for Home Missions, which had been in conference since January 4.

It was asserted in the discussion that the morals of Negroes in the United States were breaking down and that the Negro race was losing its religion and was in need of the leadership of the white people.

It was determined that something should be done to hold the Negro to Christianity and the council passed a resolution favoring a larger representation of Negroes on committees.

The Rev. Dr. John McDowell of the home mission board of New York, was re-elected president of the council and the Rev. Dr. William R. King, re-elected executive secretary. Others chosen for office included E. M. Halliday, New York, vice president, and Jay Stowell, Philadelphia recording secretary.

XMAS DAY!

Why Was Dec. 25th Chosen?

A BLACK BABY

Washington, D. C.—Though December 25, is regarded as the birthday of Jesus Christ, we really have no record of the actual day of His birth. The popular chronology gives the year 4 B. C., as the year of His birth, but the month or day of the month are unknown. Why was Dec. 25 selected as the birthday of the Christian Saviour? The science of comparative religion renders us invaluable aid in answering this important question. Students of the subject, who are familiar with such books as Robertson's "Papan: Christs." Sir Godfrey Higgins' "Anacalypsis," Kersey Graves' "World Sixteen Crucified Saviors," Doarnes' "Bible Myths," Sir. J. G. Frazer's "Golden Bough" and Rev. Robert Taylor's "Diegesis," know about the many virgin-born saviors, who were worshipped hundreds and thousands of years before Christ. The most celebrated of these pre-Christian sons of God, were Osiris, Horus, Krishna, Buddha, Bacchus, Adonis, Hercules, Quetzacoatle and Mithra. There is a remarkable similarity in the alleged biographies of these divine sons and sages.

1. They were all born on the 25th of December.
2. They were born of a Virgin.
3. Their births were foretold by a star.
4. They were born in a cave or stable.
5. They all died violent deaths, being either crucified, gored by a wild boar or torn limb from limb by an angry mob.
6. Darkness shrouded the earth at the time of their death.
7. They descended into Hell.
8. On the third day they arose from the grave and ascended into Heaven.

The reason why the Christian Church finally adopted December 25, as the birthday of Jesus was because of the universal popularity of that day as a religious holiday among the heathen nations of antiquity. December 25, was celebrated as the day of the rebirth of the Sunday, December 21, (the winter solstice), in the shortest day in the year. By the 25th of December the ancients noticed that the day was beginning to lengthen again and consequently hailed it as the birthday of the unconquerable Sun.

The ancient Egyptians adored a little black child in a manger, which was displayed in their temples on Christmas, long before the Christian era. There was a close parallel between the life of this Egyption God, Horus, as recorded in the sacred books of the Egyptians and the life of Jesus as recorded in the Gospels. "The alleged facts of our Lord's life as Jesus the Christ," says the Egyptologist, Gerald Massey, "were equally the alleged facts of our Lord's life as the Horus of Egypt, whose very name signifies the Lord." ("The Historical Jesus and Mythical Christ." page 42, London, 1921.

Add to this the fact so brilliantly presented by Sir Godfrey Higgins in his monumental "Anacalypsis," that all of the early Christian pictures and images of the infant Jesus show him with a black complexion and in the arms of a black mother. Christmas was called Yule-tide by the ancient candinavians. During that season they arranged and staged great festivals and exchanged presents among themselves. The most popular gifts were horses, gold rings, swords and battle-axes. The pre-Christian Celtic Druids celebrated the night of December 24th as a grand festival night by lighting huge bomb-fires on the tops of mountains. The day following they called Noel, or the day of regeneration. Similar ceremonies were enacted in pagan Rome and pre-Columbian Mexico.

Even IHS, the sacred monogram of Christ may be traced back to ancient Egypt. IHS are Greek letters. Translated into Latin they become I E S. The suffix for masculine names in Latin is US. IES plus US is equivalent IESUS. In translating the name into English the I becomes a J, and hence we get JESUS. IHS was also the monogram of the pre-Christian heathen sun-god Bacchus. The Greeks originally pictured Bacchus as a black God, because they had adopted him from the black Egyptians. The Bacchus of the Greeks was the Horus of the Egyptians. The colossal Sphinx, with its Negro face, erected 10,000 years ago, is a monument to Horus, the Black Christ of Egypt.

According to the ancient Egyptians, Horus came down from Heaven in the form of an infant, born of the Virgin Isis. His father was the great god Osiris. Horus, the human incarnation of the god Osiris, was the earliest king of Egypt. He was king of Egypt thousands of years before Menes, the first Pharaoh was born. In other words he ruled in the land of Egypt when it was only a part of the great world-wide empire of the ancient Ethiopians.

—John G. Jackson in Pittsburgh Courier.

NEW YORK TIMES

JAN 7 1932

SAY AMERICAN NEGRO IS LOSING RELIGION

Home Mission Council in Toronto Session Urges White Leadership.

Special to The New York Times.

TORONTO, Ont., Jan. 6.—Consideration of the Negro problem in the United States was a feature of the

closing session today of the annual meeting of the Home Mission Council and Council of Women for Home Missions, which has been in conference since Monday. It was asserted in the discussion that the morals of Negroes in the United States were breaking down and that the Negro race was losing its religion and was in need of the leadership of the white people.

It was determined that something should be done to hold the Negro to Christianity, and the council passed a resolution favoring a larger representation of Negroes on committees.

The committee on findings presented a resolution regarding world peace which was favorably received by the council. The resolution declared war to be "wholly wrong" and commended President Hoover for his stand on disarmament. Membership in the World Court and League of Nations was urged.

The Rev. Dr. John McDowell of the home mission board of New York, was re-elected president of the council and the Rev. Dr. William R. King, re-elected executive secretary. Others chosen for office included E. M. Halliday, New York, vice president, and Jay Stowell, Philadelphia, recording secretary.

NEW YORK SUN

MAR 4 1932

RADIO ASSAILED BY METHODISTS

Report to Annual Conference Condemns Use of Hymns.

NEW LAWS RECOMMENDED

Child Labor Amendment Is Urged as Social Service Need.

ATLANTIC CITY, March 4.—Criticizing the "low quality" of radio programs and deploring the use of hymns in connection with radio advertising, the Social Service Commission in a report at the ninety-sixth New Jersey annual conference of the Methodist Episcopal Church today recommended that a protest be sent to the Federal Radio Commission in Washington.

Holding that the church cannot escape its responsibility in the present economic situations, the study and support of legislation on the following subjects was recommended:

Child labor amendment to the Constitution; unemployment insurance, old age pensions and sick benefits, withdrawal of national protection for private investments in foreign countries; extension of constructive social control to all key industries and natural monoplies dealing with the basic necessities of life and an increase in inheritance tax and income taxes in the higher brackets.

Militarism, lynching and interracial troubles and vile literature were emphatically condemned.

They were also advised to study the issue of capital punishment to determine whether it is a deterrent to crime.

Laymen and clergy were both asked to petition Congress for an amendment of the naturalization law to prevent the necessity of subordinating the conscience to the present law as exemplified in recent Supreme Court decisions, by which applicants were refused citizenship unless they promised to bear arms in defense of the country when necessary.

Bishop Ernest G. Richardson of Philadelphia, the presiding officer, and his cabinet of four district superintendents, are considering numerous changes in pastorate appointments. Sixty of the 290 ministers in the conference have had their salaries reduced and more decreases are anticipated. The automatic retirement of the Rev. Charles I. Fitzgeorge, superintendent of the Camden district, to resume pastorate work creates a new problem in the larger churches, from one of which his successor will be chosen.

Church Progress Analyzed.

Progress of the Methodist Church in Manhattan, the Bronx and Westchester county, is analyzed in a ninety-page booklet compiled by the Methodist Episcopal Church City Planning Committee appointed two years ago by Bishop Francis J. McConnell.

LeRoy E. Kimball, comptroller of New York University, is chairman of the committee. Joseph Van Vleck Jr., and the Rev. Leonard A. Stidley were in charge of the survey, under the guidance of Dr. F. Ernest Johnson, research director of the Federal Council of Churches, and a study committee composed of Dr. Adelaide Case of Columbia University, Dr. William M. Gilbert, Ross W. Sanderson, the Rev. Charles C. Webber and Dr. Frederick B. Newell, director of the Methodist City Society.

The survey presents a statistical study of the gain and loss of the denomination during the past two decades. In the first decade while population grew 10.3 per cent the churches' growth was only 2.6 per cent and Sunday schools showed a loss of 8.3 per cent.

Manhattan Church Losing.

During the second decade church membership gained 13.7 per cent, which was in excess of the population gain of 8.7 per cent. The loss in Sunday school membership during the 1920-1930 period was reduced to only 1.2 per cent.

Analysis of the figures shows that the churches and Sunday schools are both losing ground in Manhattan and that in the Bronx church membership is gaining and Sunday school membership diminishing. In Westchester county both churches and Sunday schools are increasing their memberships the report said.

The report includes a comparison of the three strongest Protestant denominations with Methodism which shows that in their case the trends are approximately the same.

WILMINGTON, DEL.
EVERY EVENING

MAR 28 1932

THE NEGRO AND HIS CHURCH.

The Federation of Churches announces that one out of every three Negroes in Greater New York is a member of a religious organization and faithful in attendance on Sunday services. It is interesting to know that there are 329 houses of worship attended, maintained and directed by colored people over there and that the gain in membership is greater than in white congregations.

The Negro is running true to form in the metropolitan areas and is maintaining his reputation as a churchgoer and worshipper. He delights in his church and perhaps finds greater satisfaction in attending services than do many of his white brethren. Church going is, therefore, not alone a duty with the Negro. It combines with the truths preached from the pulpit a pleasant social experience for the colored people are gregarious, consequently the brief Sunday reunions mark one of the most agreeable features of their existence.

Aside from that the Negro is naturally religious in his inclinations. This especially applies to the colored people who come North from the Southern plantations. They look to the church with enthusiasm and faith to make their paths easy and to bring them into neighborly contact with their brethren and sisters. This is what the church and the pastors of New York congregations aim to do, and we rarely find colored people lonesome or homesick in communities where there are live, vital churches.

The Negro could no more get along happily without churches than he could subsist without coal in Winter, for he is dependent on companionship and the strength that comes from the preachings in the pulpit as he is on air.

Sometimes we may hear the criticism that many of the colored folks do not absorb the teachings and truths of the Bible quickly, but let us not fail to remember that the deep reverence that once almost amounted to martyrdom or fanaticism is no longer so strongly rooted in human consciousness at it was in earlier times.

But we find in our "big quarterly" meetings here in Wilmington, held each August, quite as much sincere worship as is observable in almost all other religious assemblages and perhaps a more enjoyable social intermingling than in any other gathering of church members.

HAMPTON MINISTER'S CONF. WELL ATTENDED

Journal and Guide

17 Denominations Are Represented

6-25-32

HAMPTON INSTITUTE, Va.—300 ministers from 25 states representing seventeen different denominations were present on the opening day of the annual Hampton Institute Ministers' Conference here on Monday, June 20. Norfolk, Va.

The denominations represented are: Baptist, A. M. E., M. E. Missionary, A. M. E. Z., Presbyterian, Christian, Episcopal, C. M. E., Congregational, United Presbyterian, Church of Christ, United Holy Church of America, Seventh Day Baptists, Holiness, R. Z. U. A., Community, and Lutheran.

The Rev. S. A. Devan, pastor of Hampton Institute, executive secretary, is conducting the conference. Among those to deliver lectures at the conference this year are Dr. Albert W. Bevan, president of the Colgate-Rochester Divinity School; the Rev. Shelton Hale Bishop, assistant to the rector, and director of religious education in St. Phillips P. E. Church, New York City.

The Rev. Benjamin Brawley, head of the English department, Howard University, Washington, D. C.; Dr. James Hardy Dillard; Rev. Isaac Fisher, general secretary of the Y. M. C. A., Hampton Institute; Dr. William Stuart Nelson, president of Shaw University, Raleigh, N. C., the Rev. Daniel Lyman Rideout of St. Michaels, Maryland; and Bishop

Church - 1932

General

Schuyler's Attack on Negro Church Brings Sharp Reply From Minister

Journal and Guide 4-9-32

Church's Record Over 150 Years Is Its Own Defense, He Says

By the REV. B. B. EVANS

THE American Mercury Magazine for April 1932, contains an article (which is far more entertaining than informing) by George S. Schuyler, under the caption, "Black America Begins To Doubt." A resume of this article will be found in last week's issue of one of America's best weekly newspapers, The Journal and Guide.

Mr. Schuyler has had access to the "Negro Year Book" for 1931-32, which gives the statistics of the Negro church as of 1926. At least his figures parallel those of that book.

Norfolk, Va.

He seems tremendously alarmed over the fact that the percentage of Negroes baptized into the Negro church between the years of 1906 and 1926, did not keep pace with the percentage of increase in population between the years of 1910 and 1930. In fact the race shows a gain of 17.3 per cent, while the church shows a gain of only 6.4 per cent. It might be noticed, however, that the periods are not the same.

Mr. Schuyler's Arguments

He accounts for this small increase on the grounds that "Black America" has begun to doubt. And the reason for this doubting is, (1) the heavy financial burden, (2) ignorance on the part of the Negro minister and the growing intelligence of the laymen, (3) immorality found in the ministry, (4) the lust for wealth and power found in the ministry, (5) the lack of interest on the part of ministers in business and politics, (6) and the growing consciousness on the part of the laymen, of the unchristian attitude of the whites which still demands a white Christian church and a black Christian church. Mr. Schulyer says that because of this reason the Negro doubts; and because of doubt he is not joining the church.

At first sight these reasons seem to be not only valid, but seem to account for the situation. We will admit that these things have their influence, and that not only now, but there have always been Negroes who doubt in the sense in which we believe Mr. Schuyler means it. But these things have not caused the measure of doubt which he imagines, and doubt does not account for the small increase.

The Ministers' View

It is not my plan to try to defend the Negro church. Her history of nearly 150 years does that. Her growth in the face of almost insurmountable difficulties is little less that miraculous. But it is my plan to give what I believe to be the view of the great majority of ministers with reference to this situation.

I am not sure from where Mr. Schuyler obtained his figures on Negro church indebtedness, which he says is $100,000,000. But even if it is much smaller than this, it is still a burden grevious to bear. But this debt was not made carelessly, nor to satisfy the ministers' lust for either wealth or fame, as we shall see later.

We would not condone lack of training on the part of ministers for a moment. We want a better trained ministry to lead a better trained laity. But intelligence has never converted men. The white church is far more intelligent than the Negro church, but shows comparatively no gain for that period.

Churchmen Alert To Duty

As long as there is an immorality in the Negro ministry, sexual or otherwise, it is far too much. As ministers we are addressing ourselves to that task, and are determined to set our own house in order. But the half dozen or more cases played before the public are by no means characterisic of the forty odd thousand engaged in the service, and the people have not lost faith in the church because of it.

We have some hirelings, it's true, but the great majority are shepherds. Nor is the church losing its power because of the increased illegitimacy found in the race today. Anyone familiar with the trend of the age, with its questionable and often immorally suggestive movies, its pornographic literature, the automobile, the shifting of large numbers of green country girls into the segregated sections of our cities, with their poorly lighted streets, their bad and overcrowded houses, and with everything conducive of filth, has little difficulty in accounting for the increase along this line.

These things simply argue for an outside evil influence which is far more powerful than that faced by the church of a generation ago, and not for any waning of influence on the part of the church today.

Answers Critic

The Rev. B. B. Evans, author of the accompanying article, is a widely known Norfolk pastor. He is a graduate of Knoxville College and of the Pittsburgh Theological Seminary. He has taught in Alabama and for one year prior to coming to Norfolk to assume the pastorate of the First United Presbyterian Church, was chaplain at Thyne Institute, Chase City, Va. He is now closing out his sixth year at the Norfolk church.

Active in community affairs, a devout churchman, and a religious leader, Rev. Mr. Evans is a keen student of church history and religious trends.

Business and Politics

So far as business and politics are concerned, the minister, white or black, has no obligations, except to give to the members of his congregation the Christian attitude toward business and politics and urge upon them to practice it. This does not mean that he must have no part in it. But it does mean that he is not the leader of it. And yet, I don't know of any group that has done more to foster and support Negro business and politics than the ministry.

The existence today of a white wing of the Christian church and a black wing of the Christian church is the white man's burden. So far as Negroes are concerned they can enjoy a gospel message through whatever channel it may come. It's the white man who has indigestion at that point. Many may doubt the white man's grasp of christianity, but few doubt Christianity.

Denies Exploitation

If there has been any exploiting of the Negro, it has not been in the church. He has given barely two cents of his dollar to the church, and it has been handled as economically as it could have been handled anywhere.

Charges Of Critic Said To Be Unfounded And One-Sided

The ministerial group has been a sacrificial group. Few of them receive what are called large salaries. Many are not able to educate either themselves or their children. And the great majority will have nothing for old age.

And so the reasons offered by Mr. Schuyler have not fostered a large measure of doubt, nor does doubt account for the situation.

What Is It?

Let me say briefly that the Negro minister is not excited over this situation. The twentieth century so far has been one of progress, both material and spiritual. But it has been one of transition and readjustment.

The early years of the century brought the influx of better trained preachers, those of high school and college grade. This meant the bringing in of a new style of preaching together with new methods of evangelism. It meant the gradual passing of the "whooper" and the use of men who were trained in this field. They were both intellectual and spiritual.

Men were asked to accept Christ every Sabbath instead of at the revival season only. These men began to create a feeling of pride which brought many of the people out of the shacks of the last century into better buildings.

World War's Influence

But before this work was completed, the War came. This meant the shifting of a large part of our Negro population. Churches that a few years before were thought commodious were found to be too small. This meant new building, rebuilding, and repairing, not to satisfy the ministers' lust for wealth and power and fame, but because of the growth of the community which demanded a larger seating capacity, and the increased need for Bible Schools and social facilities, church homes, and hospitals. All was based on the expectant giving over a large number of years. Of course, mistakes were made in this as in other business.

The closing of the War, which came suddenly, meant the readjustment of the whole Negro church. There came the pruning of membership rolls, the transferring of members, the refinancing of properties, the consolidation of properties and congregations, and a horizontal cut in salaries, the minister included.

Add to this the materialistic and selfish trend of the age, and the Negro minister has a task which no one covets. In fact, he has been kept so busy that he has not been able to give the time to evangelism and in gathering that he desired to give.

Church Has Grown

But in spite of all of these handicaps, the Negro wing of the church has grown. The white wing has not been able to do it. The "Negro Year Book" from which Mr. Schuyler gets his figures says, "the relative number of Negroes in the church has increased appreciably since 1906 while the proportion for the whites has changed but little."

We respect the pessimistic utterances of such leaders as, Drs. Kelly Miller, Algernon Jackson, Carter Woodson, and others. (Too bad Mr. Schuyler brought only one-sided evidence into the court.) But we refuse to believe that the Negro wing of the Christian church is dying. Those of us who stand at the bedside of the patient see every sign of life. In fact it is simply a very mild case of the "lagrippe" of the depression.

As ministers we still believe in a power outside our selves. We have the intimation that the gates of hell will be let loose against her, but we also have the assurance that they shall not prevail against her. So back to our task.

CHURCH HASN'T FAILED IS OPINION OF SPEAKER

Journal and Guide

But Man Has Failed His Christ

4-30-32

"'Black America is taking sharp issue with George Schuyler, as a result of his article in the American Mercury magazine for April, excerpts of which appeared in the Journal and Guide a few weeks ago."

asserted Albert Dinkins Sunday afternoon at Mount Olive Baptist Church. Mr. Dinkins spoke on the subject, "Has The Christian Church Failed?" as the principal speaker on the organ drive program of that church.

Norfolk, Va.

"Schuyler's criticism was to the effect that Negroes are becoming a race of religious doubters and as a result they are leaving the church," said Mr. Dinkins, adding, "Schuyler is nobody's fool. He represents the highest calibre of intellectuality. He ranks high as a writer, author, lecturer, scholar and traveler. His observations in other fields of investigation have been beneficial to the race."

Mr. Dinkins expressed doubt that religious conditions justified the criticisms of Mr. Schuyler. The speaker declared his disappointment in the statement made by the Harlem journalist that the Negro is leaving the church. "The physical church has just as great an influence over the Negro as the tribal rites have over the native in dark, benighted Africa," was the belief of Mr. Dinkins.

"Schuyler dealt with the church in the concrete and physical, but failed to study the psychological history of the Negro's religious attitude . . . But what qualifies an infidel to speak without an inward knowledge of the influence of the church.

Mr. Dinkins agreed with the critic that Christian culture is receding. He mentioned legislation that ignores Christ, books that deny the existence of God and scoff at Him, plays that portray natural goodness and exalt unnatural vice. The speaker doubted that there are too many churches but asserted that there are too many denominations.

"Almost all the items of modern existence, from journalism to the radio and jazz music, are antipathetic to religion," was the finding of Mr. Dinkins. He stated that the Christian church is a spiritual organization composed of men and women whose fundamental principles are the observance of the ideals and teachings of its founder, Jesus Christ.

"The church is a success or a failure to you and to me in proportion to our efforts toward its cause," was declared by the speaker. That man has lost the true significance of Christianity was his belief.

In conclusion, he asked again, "Has the church failed? No. It cannot fail, for it was established by Jesus Christ . . . We have failed the church. We have failed to fully grasp its ideals and principles."

The junior choir of the church sang several selections during the afternoon and an offering was taken up, as part of the organ drive.

SCHUYLER REFUTED BY THOMAS

- Tribune 5-6-32

Showing wherein the Biblical stories of racial progress towards the idea of a divine providence is confirmed by history, and the critical experience of able men and simple women, Prof. Chas. M. Thomas, before the Men's Club of the Third Baptist Church, Sunday night, tellingly refuted the statements of the issue of the American Mercury, in which an article appeared attempting to show that "The Black Man Begins to Doubt," by Schuyler.

"Our intellectual mis-leaders are only imitating others with that 'Little learning which is a dangerous thing,'" said Prof. Thomas, and "and as is written in Hosea 7-11, Ephriam is like a silly dove; they call unto Egypt; they go unto Syria."

Washington, D.C.

He argued that a smattering of science and strong love for wealth, which some are unable to acquire, leads them to try to belittle the faith and hope of those who are religious. There is of course nothing new in that attitude. It is as old as the tendency of the church to become static and to fail men in their needs. Such conditions flow from the imperfections of human nature which a long view of history shows to be uniform over long periods, he showed.

The Negro is like the Hebrews in that he adopts the gods of those with whom he has contact. Just now the younger generations are following after Baal, and have forgotten the God of their fathers. Like those people whose records support our faith, we too must have our prophets for each age. The Hebrews had Elijah for rough words such as a natively strong backwoodsman would use. Then Elisha followed from an agricultural experience. Amos had to trail against greed and graft while Amazian paid tribute to wealth and power, only to be followed by Hosea, who saw God as Love, because he came to that understanding through great suffering, the speaker outlined with clearness.

Instead of doubting, as Schuyler has written with but part of the statistics on church membership from the Negro Year Book, the race is progressing through the stages of an evolving people, and incorporating revenue into their lives generally, said Prof. Thomas.

"Today, there are thousands of hearthside sanctuaries among our peoples of whom Mr. Schuyler knows nothing, and we have leaders to the masses as well as those of aristocrats, just as Isaiah was," he said.

Prof. Thomas urged upon his hearers the idea that religion with its reverence for and obedience to God was for the life of the individual, and eventuated into moral conduct of the highest order among a few in any generation. It alone will buoy the individual amidst the conflicts of masses and the trials of greed and selfishness.

The speaker was introduced by B. C. Dodson and Samuel Milton, officials of the Men's Club.

The Churches Without Color Line

Missionary Review

The Congregational churches organized the American Missionary Association eighty years ago to combat slavery and bring Christian education to the Negro. Fisk University, Talladega, Straight, and Tougaloo are some of the colleges that grew out of the enterprise. In these schools white and Negro teachers work on an equality. Oberlin, a Congregational church school, admitted Negroes on equal terms with whites early in the 40's.

New York, N.Y.

All Saints' Protestant Episcopal Church, a venerable edifice in the heart of the lower east side of New York, has a congregation that is 50 per cent colored. In the effort to bring new life into a very old work, the policy is that the doors stand open in welcome to all the people of the neighborhood, including a nearby colony of Negro people. The confirmation class of 1930 included 10 of them and 10 white people; last year there were 7 Negroes and 15 whites, including a Hebrew, a Chinese and an American Indian. Into the congregation of Poles, Russians, Italians and peoples of other lands come the colored race.

BUTTE, MONT.
MONTANA STANDARD

JUN 6 1932

NEGROES IN RELIGION.

The census tells us that there are 11,891,143 Afro-Americans in the United States, more than half of whom belong to various religious denominations of which 51 are listed. Though the bulk of the colored people belong to the Methodist and Baptist faiths, their range of belief is wide. They are found in groups of theosophists, spiritualists, Mormons, Lutherans, Episcopalians and even Jews. There are 125,000 negro Roman Catholics. For no reason at all it appears there are very few negro Presbyterians.

It will surprise the white brethren to learn that there are 42,585 negro churches and congregations in the United States and that their church property is valued at 206 million dollars. While the average white church has 340 members the average negro church has 174. Every colored person in the United States over the age of 13 gives a little less than $10 a year to his or her church while the white average is $19.50. Considering earning capacity the Afro-American is comparatively liberal. The borough of Queens, New York, alone has 43 churches. In the United States there are relatively 25,000 negro clergymen. In the past 20 years negro illiteracy declined from 30 per cent to 10 per cent.

That the Afro-American has not slept on his temporal rights is evidenced by the fact that 107,000 have taken degrees in the professions; doctors, lawyers, engineers and technicians make up that total. There are now 51 negro banks and 42 negro insurance companies in existence in this country. All in all, it would appear that the American negro has made much progress in the past decade, keeping pace with all other races. In common with others he has been depressed by the industrial stagnation, although he is usually endowed with a cheerful temperament better calculated to bear it.

THE FUNCTION OF RELIGION IN THE GROUP CONSCIOUSNESS OF THE NEW NEGRO

THE REV. R. W. STENNETT, A.M., B.D.
Oberlin, Ohio

PART FOUR

The Task of Religious Education Among Negroes

THE worker in religious education has a difficult task in interpreting the social message of Jesus Christ as also inclusive of the development of the inner life. The Church has been developing institutions and has been relegating certain tasks to these institutions. In other words, the Church has been developing social beings. In so doing the gap of misunderstanding has been widening and instead of of bringing folk together a caste system based on social distinction has been gradually shaping itself. The question to be asked is—has a socialized Church produced regenerated lives? Will an institutionalized Church furnish that inner urge which compels one to seek an inner development? The Negro is continually asking, Is the white man Christian enough to weigh evidence and grant him the same justice and consideration which he grants his kind? What are the evidences? The Young Men's Christian Association, the Young Women's Christian Association, and the Red Cross as they appear to an outside observer—the Negro for instance—are allocated certain tasks to perform. Yet these organizations do not practice the brotherhood of man. When it is a matter to decide between prejudice or Christian principles, to feed the hungry or to uphold a Southern custom, every one of them has been known to choose the path of least resistance, and act contrary to the teaching of Jesus Christ. These specialized branches of Christianity are the outcome of a socialized gospel. Would Jesus Christ refuse shelter to a poor traveler because he was black, or would He refuse to give succor and aid to the children of poor unfortunates because they were Negroes until He had succored and aided all the white men and women that applied? We are certain that Jesus Christ would have aided all men, but especially would He be kind to children. This specialized, socialized religion is not a true interpretation of the social gospel that Jesus taught. We are afraid that the Negro group consciousness, unless it is harnessed by the religion of the inner life as taught by Jesus Christ, will drift in a specialized selfish avenue. For proof of this revolution in the religious thinking of the Negro let one read "Green Pastures." While we cannot, by any stretch of imagination, believe or realize that American Negroes have made radical departures from the religion taught by their masters or that they have ever been guilty of considering heavenly joys a facsimile of those in earth, yet looking upon the production as a melodrama beginning with the heavenly fish fry and ending with Gethsemane, we must concede that it furnishes a rare opportunity for the display of histrionic ability. Were that all, the situation would be easily handled, but the New Negro is a changed creature as if by some miracle a spirit of metempsychosis has transformed his thinking. His religious belief bears the brunt of attack of this radical thinking. The only way to convince him of the efficacy of religion is for religious education to demonstrate the Fatherhood of God and the brotherhood of man achieved through the development of the inner life and practiced through the social religion of Jesus Christ.

There is a latent danger lurking in the background which will bring untold harm if this group consciousness is divorced from its mooring which has hitherto anchored it and kept it from soaring into speculative avenues and courting bed-fellows detrimental to the well-being of the Negro as a whole. Separating this group consciousness from religion would be equivalent to trying to separate the soul from the body. It cannot be done. Both are bound together and one exists because of the other. Now we may state that there should be an interdependence between religion and group consciousness, each in some way contributing its share of influence and accumulated strategy to the development as a whole of the group. Religion should recognize it as a new element pregnant with untold possibilities. Like nationalism which developed in the nineteenth century in almost every country, playing upon the patriotic spirit, minimizing racial faults while lauding and publishing racial achievements, the people of the different nationalities have developed an intense understanding between themselves and for themselves. Each nation vies with the other to see which can develop the most intensive loyal patriotic spirit.

It is out of this tense nationalistic spirit that the Negro's group consciousness developed. Being thoroughly American, he has not developed a new nationalism apart from the spirit that has seized America and made it a new nation. Because of the evils of a segregated system it has been necessary to develop a protective spirit. This spirit has been seeped with a steadiness of character and a determination to conquer against odds. So that this consciousness was born partly as a protective agency and partly as an outgrowth of the nationalistic spirit which seized the world during the nineteenth century. The development of this tendency makes its indestructibility secure, so that religion should recognize that this group consciousness is here to stay whether she acknowledges it or not. The Church, however, can depend upon the singing soul of the Negro which she has produced, cultivated, and protected in his ancestors and who created the single form of great art which America can claim as her own.

Of the tremendous growth and prosperity achieved by America since emancipation, the Negro has scarcely partaken of a pittance. The changed times did however give him an opportunity to develop and strengthen the native indomitable courage and the keen powers of mind which were not suspected during the days of slavery. The character of his songs changed under the new civilization and his mental and moral stature now stand measurement with those of the white man of equal educational and civilizing opportunities. That growth, however, he owes chiefly to his own efforts. The attendant strife has left unspoiled his native gift of song. We have in his poetry and his music a true infallible record of what the struggle has meant to his inner life. It is art of which America can well be proud.

What are the evidences of this changed man, this changed purpose, this changed attitude, this changed outlook upon life? Locke says, "The Negro tradition has been slow in forming, but it rests upon the firmest foundations. Their great men and women of the past—Wheatley, Sojourner Truth, Douglas, Dunbar, Washington—have each laid a personal and imperishable stone in that foundation. A host of living Negroes better educated and unalterably faithful to their race are still building and each with some human value which is an added guarantee that the tradition will be strengthened and made serviceable for the new era that is sure to come when more of the principles of humanity and rationality become the white man's guide."

For evidences we may direct attention to the Negro colonies, churches, lodges schools, press, magazines, business, and their group philosophy. In nearly every large city there is a concentration of Negro life in some section. This is not caused generally by his own choosing, but through segregational laws on the one hand and the restricted facilities for the procuring of real estate on the other, together with other minor reasons. The intensity of the community life depends on the number living in it. The more we have and the larger the concentration, the greater is the facility to develop the group psychosis. "Take Harlem as an example of this. Herein Manhattan is not merely the largest Negro community in the world, but the first concentration in history of so many diverse elements of Negro life. It has attracted the African, the West Indian, the Negro American; has brought together the Negro of the South and the Negro of the North; the man from the city and the man from the town and village; the peasant, the student, the business man, the professional man, artist, poet, musician, adventurer, worker, preacher, criminal, exploiter, and social outcast. Each group has come with its own separate motives and for its own special ends, but their greatest experience was the finding of one another. Proscription and prejudice have thrown these dissimilar elements into a common area of contact and interaction."[2]

The great thing to be noted as one studies his concentration of racial interest is the unity of the bond caused by the fusing and welding of these racial elements, developed through the laboratory of experience and segregation. Thought of by some as mere sentiment; but when approached with an inquisitive mind is found to be a self-determination to play a creative rôle in the world affairs. Besides the very encouraging effect which the one of a kindred spirit has upon the people directly concerned, it acts as a stimulant to other oppressed groups living in other communities under unfavorable conditions. The community life develops oneness and sameness of determination to supplant long-distance counsel and philanthropy for social effort on a co-operative basis. It has been fully realized by the leaders in the community life that while the interracial council has sprung up all over the South ministering to the forward elements of both races, and in the Northern cities, the laborer and criminal mingle freely, yet the community and business leaders have experienced no such interplay, and if it does exist we can safely say that there is far too little of it. This has helped the development of keener intellectual leadership which looks with doubt to some of the high-sounding phrases and promises of both the interracial council of the South and the political leaders of the North.

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The evidence of sameness of purpose in the churches is almost identical with that of the community life. In fact, to be more accurate, we find that this spirit has sprung out of the churches. We also find that those denominations which are thoroughly Negro in leadership (owing no accounting to their white brothers) have increased more rapidly in numbers than have those who maintained a double leadership of white and Negro combined. In some cases a large percentage of members have been known to leave the latter for the former.

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DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 40

Church - 1932

General.

THE FUNCTION OF RELIGION IN THE GROUP CONSCIOUSNESS OF THE NEW NEGRO

THE REV. R. W. STENNETT, A.M., B.D.
Oberlin, Ohio

PART FOUR

The Task of Religious Education Among Negroes

Christian Advocate 8/11/32

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to the understanding of the Negroes' religious problems. This could be proved in many instances. But let us take the Methodist Episcopal Church; her entire Negro membership totals about 365,000, while the combined total of all her younger sisters numbers over one million members. In the former there is a divided leadership while in the latter the leadership is entirely Negro.

When we deal with his lodges or his fraternal organizations we have here a great financial asset. There are over sixty secret and fraternal organizations among Negroes in the United States more or less national in scope. It is estimated that they have a total membership of about 2,500,000. Large sums of money have come into the treasuries of the various secret organizations. It is probable that altogether the Negro secret societies in the United States own over twenty million dollars worth of property. These organizations foster the most loyal race feelings. While they are supposed to operate on purely Christian principles, Christianity is only incidentally made a part of their program. The racial interest is the fundamental principle and this principle can only be developed by a common brotherly feeling for one another. Here the white man is left entirely out of the consideration and plans are made only for the furtherance of the racial brotherhood and with some of them for the good of the entire race. Religious education should find a way to introduce a course in world friendship into these lodges. For instance, in the indepentent Protective Benevolent Order of Elks of the World there is a commissioner of education. Why could not the Church seek to imbibe this man with the project of world friendship? The juvenile orders, which form recruiting stations for the senior orders, could then study the problems of interest to all peoples, and be made to feel that whatever affects one part of the human race affects all of the human race.

The end

Little Texas Camp Meeting to Begin Sunday, Aug. 28th

The annual camp meeting at Little Texas, 10 miles from Tuskegee, will begin Sunday, August 28th. This is Home Coming Day. Rev. R. J. Haskew, A. D., L. L. B., will conduct the meeting, an Evangelist of Pensacola, Fla.

You are invited to come and camp on the grounds. T. J. Waller will have a barbecue and drink stand for the convenience of visitors. The meeting will close with an all-day service September 4th. You will enjoy this meeting.

ORTHODOX CHURCH WILL HOLD SYNOD

Archbishop McGuire to Be Presiding Officer at Sessions in Harlem

The twelfth general synod of the African Orthodox Church will convene at the Pro-Cathedral of the Holy Cross, 12 West 129th street, Wednesday evening, August 31, and continue until the afternoon of Labor Day. Sessions will be held mornings, afternoons and evenings.

The church has parishes in the United States, Canada, the West Indies and Africa. It was organized eleven years ago when Rev. George Alexander McGuire, now archbishop and primate, was ordained a bishop, receiving his orders from the West Syrian Church of Antioch. The ritual is patterned after the Catholic and Episcopalian.

Church leaders chosen to assist the primate during the conference are Bishop William Ernest Robertson of Miami, Bishop Arthur S. Trotman of Boston, Bishop Robert A. Valentine of Chicago, Bishop Robert E. Bennett of Brooklyn, and Bishop James C. Van Loo of Connecticut.

The Most Rev. Clement J. C. Sherwood, metropolitan of the Orthodox Catholic Church of America, and his chaplain, the Rev. Archpriest Fr Moyer of Philadelphia, will attend. The local clergy will welcome delegates to the synod at the first meeting next Wednesday evening. The archbishop and Canon William Miller will speak.

Negro Clergymen Gain 27 Per Cent

WASHINGTON — (CNS) — The report of Census of Religious Bodies, published in 1930, revealed 42,585 Negro churches in the United States in 1926, but gave no report on the number of pastors who ministered to the spiritual needs of the 5,203,487 members of such churches. Occupational statistics of the Fifteenth Census, just published, show that in 1930 there were 25,034 Negro ministers in the country, 24,540 men and 494 women.

MILLIKAN UPHOLDS RELIGIOUS BELIEF

He Declares, in Address at Winnipeg, It Is Not in Conflict With Science.

SPEAKS AS A CHURCHMAN

Younger Scientists, Especially, Are Members of Church Congregations, He Says.

DENIES UNDERMINING FORCE

Religions Not Adaptable to Changing Times Deserve to Be Undermined, He Holds.

Special to THE NEW YORK TIMES.

WINNIPEG, Man., Sept. 11. — Stanchly unholding the place of religion in modern life, Dr. Robert A. Millikan, American physicist, maintained that there was no real conflict between science and religion when he addressed a church congregation here this morning.

Dr. Millikan spent the week-end in Winnipeg en route to Ellendale, N. D., where he is to make further observations into the nature of cosmic rays. For the past week he has been conducting tests at Cormorant Lake, Northern Manitoba.

The present series of experiments is expected by the physicist to strengthen his assertion that the rays are vibrations caused by the birth of matter in the universe and are not, as others claim, the result of destruction of matter.

The possessor of a virile Christian faith, Dr. Millikan has taken a leading place among the scientists of the continent in bringing about better relations between the forces of science and religion. He is a member of the Congregational Church at his home in Pasadena, Cal. The church here was jammed with eager listeners.

Foremost men of science have always given a definite place in the cosmic scheme to a divine force, the doctor asserted. As examples, he listed such outstanding scientific men as Maxwell, Faraday, Galileo and Newton in the past, and Einstein, Jeans and Eddington in the present.

Younger Scientists Religious Men.

Contrary to general belief, a large percentage of the younger generation of scientists is made up of religious men, according to the physicist. He quoted recent figures to show that the scientific ideas of the latter half of the nineteenth century and of the present have not weakened religion in the United States.

Only 7 Americans out of every 100 in the year 1800 were officially recorded as members of a Protestant church, according to Dr. Millikan's figures. In 1850 the percentage had increased to 15 out of 100. The proportion has risen steadily until, in 1926, 26 per cent of the population of the Republic were members of a protestant faith.

The percentage of American scientific men listed in Who's Who as members of a Protestant church was 25, denoting that scientists in this particular show no appreciable difference from the rest of the population, the doctor added.

Of even greater force was Dr. Millikan's statement regarding the acceptance of a religious faith by the younger generation of scientific men in the United States.

While only 12 per cent of the oldest fourth of scientistis list themselves in Who's Who as churchmen, 44 per cent of the youngest fourth are recorded as such, Dr. Millikan pointed out.

"It is the old fellows that seem to need the watching, not the young ones," he said.

No indication exists in the figures to show that science has undermined the Protestant religion despite what is heard in some quarters, he said.

He declared further that a religion which could adapt itself to changing times need never fear of being undermined by the teachings of science.

"Religions which are not adaptable deserve to be undermined," he asserted.

Criticizes French Influence.

The birth of the modern method of scientific approach to problems, as enunciated by Gallileo and first widely practiced by Newton, paved the way for a general advance in scientific knowledge during the past century which far exceeded that of the previous 2,000 years, Dr. Millikan said.

Unfortunately the Newtonian method of approach had been distorted by the French Encyclopedists into a mechanical materialism. This French materialism had had a large influence on the early history of the United States, according to the doctor, and much criticism of the church had come from it.

Too often, he declared, this materialism had been guilty of the very thing it condemned in the church, blind belief in dogma. Modern science places no belief in dogma. It avoids sweeping generalizations and deals in "brute facts," regardless of whether or not they fit in with current ideas, he added.

"Science has its dogma just as much as has religion," Dr. Millikan declared.

He maintained that modern scientific approach and the employment of "brute facts" had blasted many of the dogmas formerly held dear to materialists and earlier scientists. Such was the dogma of conservation of energy and of the universality of the mechanical laws of Newton and Galileo.

Theological Thought Progressing.

In recent times theology has borrowed greatly from the objective, fact finding approach with the result that problems of religion are being settled on their merits and not allowed the cut and dried explanation provided by dogma, he said.

"Some of the most progressive and penetrating of modern thought has been done by theological groups," he added.

By employing the scientific approach to religion, man has learned that his God is not one of whim and caprice to be appealed or propitiated. His God, according to Dr. Millikan, is one who rules the universe by set definite laws. There is no caprice. Nature is dependable.

With this concept firmly implanted, he held that man is no longer the plaything of a blind fate but becomes an agent in his own future by learning God's law and bringing himself into harmony with it.

Dr. Millikan made no reference during his address to the recent experiments he had conducted at Cormorant Lake. There, with the aid of Royal Canadian Air Force fliers he made complete observations into the behavior of cosmic rays at latitudes near the magnetic pole.

Outlining the influence on religion of the new method of scientific appriach, Dr. Millikan showed how the objective thinking of the new method had brought man the concept of God as a great integrating factor of the universe. The speaker quoted Whitehead as calling the new scientific method and its influence on religion "the most intimate change in outlook the world had yet encountered."

A priori methods and intuitive axioms have been discarded by modern science, the speaker said. Through it much of modern theology had learned to thrust its problems away from itself, to tear aside any veil of emotional interest which might enshroud the problem, and examine carefully "brute facts."

Today's scientist, according to the doctor, challenges every statement. He does not allow himself to become so enamoured with an idea that he refuses to change his mind about it when brute facts show him to be wrong.

Church-1932

(General)

THE FUNCTION OF RELIGION IN THE GROU[P] CONSCIOUSNESS OF THE NEW NEGRO

PART THREE

By THE REV. R. W. STENNETT, A.M., B.D.
Oberlin, Ohio

Christian Advocate. 8/4/32 Cincinnati Ohio

The New Negro

WHEN we say "The New Negro" we mean a sociological group of people forged on the anvil of circumstances, with multifarious contributing causes. Defying the war cry of the oppressor, he laughs and gives no heed to the cautious warning of his friends, but interprets American ideals through reality instead of fiction. He is demanding that he should be considered according to his own individual worth rather than that of the common crowd. He is being molded with the same new attitude that is shaping the new America. He possesses a group consciousness of strength and superiority as over individual development.

This sharpens the will to live and to conquer and elevate popular faith in group destiny. Doctrines of special racial aptitudes are thus closely related to the faith that animates the common life, and are almost certain to find strong links binding them to the generally accepted religion. But we have contended that the Old Negro was essentially religious with an emotional expectancy created through adoption and blending of his master's r[eligi]on with his ancestral background, maki[ng the] church not only a place of worship but a meeting-house, a social center, a political forum and a dispensary; developing him as a revolutionist, an orator, a senator, a reformer, a pacifist, and a political independent. In all his developmental stages he has ever remained true to the government. He shunts all efforts of any organizations or countries which have sought to enlist his support in movements of disloyalty. When we understand the New Negro, we shall understand new America, that young, struggling, gra[sping], vibrant spirit which seeks to destroy conventionalism and to introduce a new order pregnant with the material spirit of the age. To accomplish this he had seemingly to break with his Church. Even though the Church supplied him with the seed of dissatisfaction and discontent in his prescribed lot, it had not followed him the whole way in the development of that germ which is seeking to change his whole racial existence. He no longer shunts the problem and calls it the white man's problem. He feels that if the problem is to be solved he is to solve it. He realizes that the race problem is a cultural one and that the greatest success that has come to the group has not come as achievements of individuals, but through the fusing of group interests which have redoubled their efforts and instilled in the group a will to conquer. Opposition through race prejudice has helped the Negro more than any single contributing cause. Essentially New American, having been moulded by the same processes which mould New America, he is not entirely responsible for the repugnance and distrust engendered. Being a part of America, he knows no other background and loses sympathy with his opposers when they fail to recognize this fundamental fact. He however has arrived at the discretionary stage where he distinctly and prudently acts in a discriminatory way conceding much more as a result of this than he would have been able to do otherwise. He admits every racial group has the superiority complex. Each thinks itself better than the other and consequently entitled to exploit the other if it can. Jews thought themselves better than Gentiles, Greeks superior to Romans, and Romans to everybody.

"The white Americans are just as bad; they think themselves the elect of the world, God's last and best. Meanwhile it is amusing to know that Chinese, Koreans, and East Indians look down on Americans as vulgar, excitable, noisy newcomers, superficial thinkers. and crass materialists."[1] A friend of mine who has lived for a time in Africa says, "The natives in some parts portray evil as a white American." Nobody knows which is the superior race or whether there be one. All we can say is that we differ in physical characteristics and in degree and kind of development. History shows that the backward race of one age often becomes the dominant race of the next and vice versa.

It was the World War, that great leveler of humanity, which aroused the Negroes to open hostility against religion. Hitherto the Church held him in check and offered him encouragement, but when the war with all its devastation broke loose and restrictions were removed; when white vied with black for medals of bravery, then the Negro realized his position. Treated as an inferior in the shop, in industry, in commerce, and education, but made an equal in military service, he was determined that this newly bought or newly found freedom should not be snatched from him on his return to civilian life. Hence, the organization which had hitherto kept him in line, but had not boldly proclaimed Christian principles and attacked the undemocratic practices which he knew existed and which he felt should have helped him, had no more enticement for him. If the priests were half as zealous concerning the development of a Kingdom of righteousness as they were in tryin[g to] p[lease] capital and the capitalistic system, the Church would have held him. When [he] questioned the advisability of going [to] war and fighting people with whom he had no quarrel it was his preachers, the representative of the lowly Naza[ren]e, who [cou]nseled him to fight [for] the [c]ause of democracy. No war is [as fier]ce as [a relig]ious war whether we [find it as] bitter as a re[ligious] faith or in a c[ommunity] have it in the forum [of c]onscience may [c]ontroversy of neighbors. [Con]science [make]s all, but co[nscience may] sometimes make cowards [and] set bravery [con]science in a man's religion [m]e to [a]ton[e] over cowardice and lend [cour]age. The [lea]gues otherwise heavy in [his]tory of the world is one religious strugg[le]. The freedom of men has depended upon this struggle. In our [ow]n country the [sto]ry of the anti-slavery [mo]vement has m[ore] religious fervor than [de]votion to a poli[tic]al ideal. Religious [tole]rance as practiced, as we see through [hist]ory, not by those who struggle for [it]... through the Church, but by [those] who, sure of the numbers sufficient [to] [g]ain them when necessary, control [sta]te in religion. So he has refused to [be gen]eralized as a religious creature. H[e is seeki]ng the solution of his problem from [s]ources outside of the Church. Some of them have gone so far as to say that the Church has had a fair chance and has failed. It is time, therefore, to try something else. Whether the Church has had a fair chance or not is problematical. To argue the question with those who hold this view would accomplish nothing. However we hold that when all the circumstantial evidences are discounted and we approach the problem by the process of elimination it will be found that while it might appear that the Church had its chance, yet the spirit of Jesus Christ has never been fully tried in the problem.

We quote from *Religious Education*, Vol. 26: "In facing the Negro problem as an issue honestly two alternatives are open to practical men: (1) An adaptation of slave-time attitude and practices in relation to the Negro with this basic assumption of superiority and dominance practicably unchanged. According to this view the Negro [is a]n alien in a land of white supremacy, largely [...] inferior in capacity and ability, largely incapable of self-direction and divinely ordained to be the unquestioning servant of the white man's will. The trade mark of this attitude is the common expression: 'The Negro is all right in his place.' In this philosophy there is of course no place for democracy, no necessity for respecting the Negro's personality and no obligation to provide him more than a minimum of educational, cultural, and economic opportunity. (2) The other possible course is to seek some *modus vivendi*, some plan by which the two groups may be able to live alongside in friendliness and mutual respect, each contributing to the common welfare and sharing the advantages of a common civilization. Such a plan need not concern us. It will assume that these two groups are fated to live here side by side for a long time to come and the matter of first importance is an adjustment of their relations on the basis of mutual friendship instead of enmity, respect instead of conflict, justice and opportunity instead of injustice and neglect."

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This has been the dominant note in the demands of the Church. She does not advocate a cataclysmic revolution but a leavening process which she is confident if allowed full sway will gradually change the whole social order. There are some newspapers that have always insidiously attacked the integrity of the Church, and as this is the only literature that some Negroes read it is affecting the stability of their thinking toward the Church. Hence, the Church is no longer the sole authority nor the Negro preacher the foremost leader. There is a divided authority and leadership. As far as the educated Negro is concerned his leadership is accepted more readily if it is outside of the Church. We must, therefore, seek causes for such a rift in the social and religious life. We think that one of the chief causes has been segregation. Professor Sims says, "In spite of its vogue and a certain measure of success, segregation is undermining the relations that it is designed to uphold. The very conditions created by segregation destroy the psychological basis for any real unity. It is a matter of common observation that the races have lost that sympathy and understanding which existed before

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DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 10

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who, intelligent or otherwise, is looked upon by the white man as an 'upstart,' a spoiled servant, and an insolent creature." The Negro leader, therefore, is keenly watched with scrutiny, and if he deviates and leans in the least towards the white man's position he is accused of selling out. Especially is this true if he happens to owe his leadership to the Church. Possibly this is why the interracial commission has not accomplished more than it has although it has helped tremendously. The

chief criticism against it is that the colored man does all the "cooing," and the white man does the "operating." Stating that the Christian motive does not seem to prompt Christians to cross the color line, hence Christianity does not lend aid to race adjustment. Then there is co-operation through the appeal to democracy. Much has been promised through the ballot and the franchise. We frankly admit that this is one of the mightiest weapons when wisely used. But it is a chain around the

neck if ignorantly used, and it has been more ignorantly than wisely used. Men have been known to be elected to office on Negro votes who were opposed to Negro's aspirations. Some Negroes have obtained political control only for selfish individualistic reasons and financial graft.

We should here mention the courts. If ever the Negro expected justice anywhere it certainly should be here, but what do we find? The greatest crime against justice is the injustice practiced toward the Negro. We have a system of justice which is class justice. The rich are scarcely convicted of any crime. When an outstanding crime is committed society seems to ask the following question: "Who did it? Is he wealthy? Who are his parents? Is he Nordic? Who is the judge? What did the criminal steal? Is it a billion-dollar concern? Then send him to the United States Senate. But if he is a Negro and steals a loaf of bread then you must send him to the penitentiary." We all know that class justice is the meanest kind of injustice. We quote from *Time*, May 4, 1931: "In Washington, D. C., two years ago a Negro named Alfred Scott Aldridge shot and killed a white policeman named Harry L. MacDonald. To defend Aldridge the court appointed James Rilley. When Lawyer Rilley tried to ask prospective jurors if they were prejudiced against defendant Aldridge because he was black the trial judge summarily cut him short, declared his questions were no more proper than would be ones as to whether a talisman liked Irishmen or hated redheads. Aldridge was convicted of murder. On May 8 he was to be electrocuted. Lawyer Rilley carried the case to the Supreme Court of the United States. Last week that august tribunal did the very rare thing of voiding a capital conviction, saving a condemned man at least temporarily from death." The Supreme Court's opinion was written by Chief Justice Hughes. Said he, "The argument is advanced on behalf of the government that it would be detrimental to the administration of the law to allow questions to jurors as to racial or religious prejudices. We think it would be far more injurious to permit it to be thought that persons entertaining disqualifying prejudices were allowed to serve as jurors and inquiries designed to elicit the fact of this disqualification were barred. No surer way could be devised to bring the processes of justice into disrepute. Despite the privileges accorded the Negro, we do not think it can be said that the possibility of such prejudice is so remote as to justify the risk of forbidding the inquiry. And this risk becomes most grave when the issue is of life or death."

Just what Chief Justice Hughes is afraid of is what has happened to the Negro. He has lost faith if he ever had any in the lower courts because of the system of class justice or, one justice for the white man and another for the Negro. The New Negro is skeptical and watches the happenings of the times with the cynic's eye. He has developed a group consciousness in place of the Old Negro's individualistic leadership. The leaders of today are accounted great or small according to how they measure in this system. This group consciousness could not be termed Christian. Yet the New Negro feels that the Church can use its influence in obtaining the end for which this group consciousness strives. If the Church can lead the Negro to find a solution by the Christianizing of this group consciousness, it will save the New Negro. If it cannot, then we are afraid that he will drift from the Church to find some other means of solution.

SLAVES FIRST LARGELY MEMBERS OF PROTESTANT EPISCOPAL CHURCH, LATER BAPTISTS AND METHODISTS

Beginning Of Norfolk's Houses Of Worship Serving Negro Population, Gives Interesting Sidelight On Life Of People

EVOLUTION OF CHURCHES DESCRIBED

Free Negroes And Whites Belonged To Same Churches, Often Freedmen Outnumbered, And No Slave Gallery Either

In the absence of records to the contrary, it may be taken for granted that the religious history of Negroes in Norfolk has followed the same lines as in the country generally. The early settlers in Norfolk being practically all members of the Angelican Church, whatever religious instruction was given the colored people in "the big house" or in buildings set aside for worship was given by members of that branch of the faith.

For the slaves so recently brought from barbarous conditions this was most fortunate. The Established Church laid a great deal of emphasis upon the learning of the catechism, the creed, etc. This called for acquaintance with the English language. Many hundreds of slaves were therefore given the rudiments of education as a means to the salvation of their souls.

Leave Established Church

It would be presumed that a great majority of our Negroes would out of sheer gratitude as well as from inheritance be identified with the Episcopal Church. The same causes, however, that resulted in the progress of other and later religious denominations among the whites operated in the case of the blacks.

During the Revolutionary period the Established Church lost its hold upon large numbers of the colonists by reason of its close connection with the mother country.

And so we are not surprised to learn that Thomas Armistead, who had been an officer in the Revolutionary, went into the Baptist ministry and organized in 1789 the Court Street Baptist Church of Portsmouth. Into this church came both whites and blacks.

Many Negro Baptists

So many blacks joined, that when near the end of the century the church was without a pastor they brought about the condition described by Robert B. Semple in his "Virginia Baptists" published in 1810: "They employed Jacob Bishop, a black man of considerable talents, to preach for them. This, as might have been expected, could not answer in Virginia."

In the spring of 1800 a large company of both races living on the Norfolk side of the Elizabeth River withdrew from the Court Street Church. In July they were formally organized as a church and occupied a house on Cumberland Street where Marekt Street now crosses.

In 1817 most of the whites withdrew to form the Cumberland Street Baptist Church, now know nas the First Baptist (white), and was received into the Portsmouth Association the following year with an enrollment of 71. The remaining members led by Rev. James Mitchell and numbering 294 continued as the First Baptist Church of the borough.

It later came to be composed of entirely Negro members, worshipped for a while in the old St. Paul Episcopal Church on Church Street, in 1830 purchased a plot on Bute Street where now stands the present First Baptist Church erected in 1906.

Second Negro Church

In 1840 about a third of the membership led by Akerial White, Luke Johnson, and others withdrew and formed the second Negro Baptist congregation. They purchased the old Presbyterian Meeting House at the corner of Catherine and Charlotte Streets and gained recognition by the Portsmouth Association as the "First Baptist Church."

Following the Civil War under the advice of the Virginia Baptist State Convention and the Norfolk Union Association the congregation changed its name to Bank Street Baptist Church.

In 1846 the Third Baptist Church was formed, the congregation worshipping on Hawk (St. Paul) Street near Bute. After a few years this organization appears to have passed out of existence.

Following the Civil War, a number of other Baptist churches sprang up under the evangelistic labors of such men as Lewis Tucker, Marshall Land, Richard Spiller, Z. Hughes, David King, and others. Among the more prominent survivals from that day are First Calvary, Second Calvary, Queen Street, and Jerusalem Baptist churches.

How Methodists Began

The Negro Methodists have an equally ancient record. When Rev. Robert Williams of England landed in Norfolk early in 1772 and spoke from the steps of the old Court House, he attacked both black and white listeners. By the time of the annual conference in 1800 in Isle of Wight County there were 298 Methodists in Norfolk and Portsmouth, "the majority being colored members."

Following the formation of the Cumberland Street Methodist Church on the Norfolk side of the river Norfolk's Negro Methodists were cared for in the usual slave regime manner until the building of a special chapel on the present site of St. John's A. M. E. Church.

Near the close of the Civil War this congregation became affiliated with the African Methodist and became the mother of the city's many present-day churches of that connection.

Grace Episcopal

The present Grace Protestant Episcopal Church began down on Freemason Street in the Chapel of Christ Church. It was known for many years as the Church of the Holy Innocents. For about fifty years the church has owned the lot on which are situated its church and rectory now located on Cumberland Street at Kent.

For years preceding the founding of this congregation the white Episcopalians conducted Sunday schools for Negroes in strategic centers.

The C. M. E.'s

Another one of the local churches becoming a little hoary with age is the St. Paul C. M. E. Church. It was started in an old abandoned plow factory by Rev. William Lewis in 1864 and was known as St. Luke's African Union Methodist Protestant Church. In 1866 the foundations of the present remodelled edifice were laid.

Present day Norfolk can scarcely keep up with its provision for Negro worshippers. We have added numberless Baptist congregations, in addition to those of the A. M. E., C. M. E., A. M. E. Z., Presbyterian, Roman Catholic, Pentecostal, Holiness, Christian, and Seventh Day Adventist churches. No one need doubt that down the years Norfolk has given its Negro residents good guidance toward the "city that hath the foundations, whose builder and maker is God."

Church-1932

FISK UNIVERSITY CONDUCTS SCHOOL OF RELIGION FOR RURAL PASTORS

7-1-32 Nashville Tenn.

Prominent Ministers of Nashville on Faculty—Rev. John Knox, Director

Annually Fisk University conducts a School for Rural Pastors; such a school has just on June 25th closed its 1932 session sixteen local ministers having been registered along with fifty-seven ministers from other parts of Tennessee, Kentucky, Missouri, Alabama and Louisiana.

The Faculty was made up of the following persons each of whom directed courses in the subjects listed:—

Revs. R. C. Barbour and John Knox—"Making a Sermon."

Rev. A. E. Barnett—"The Message of Jesus."

Mr. Dudley Tanner—"The Minister's Correspondence."

Rev. G. W. Lewis—"The Work of the Pastor"

Rev. W. J. Faulkner—"The Church in the Community"

Mr. W. H. Kindle—Recreation.

A daily Chapel Service was directed by the Rev. W. J. Faulkner who with the Director of the School and the Secretary gave the Chapel talks on different days of the week.

Addresses in the public meetings held at 7:30 each evening were delivered by President Thomas Elsa Jones of Fisk, Dr. M. J. Bent of the Faculty of the Meharry College, Rev. Prof. E. Bertram Doyle of Fisk, and Dr. Alva Taylor, Professor of Social Ethics at Vanderbilt University.

Music was furnished at the several public meetings by Misses Martha Sutton of the Fisk School of Music, Thomasina Talley, a recent graduate of the Julliard School of Music, New York City and Messrs Charles Bishop and Bartlett Cochran, recent graduates of the College of Arts at Fisk.

The registration represented ministers of the following denominations: Methodist Episcopal, 12; African Methodist Episcopal, 15; Missionary Baptist, 13; Baptist, 8; Colored Methodist Episcopal, 5; Church of God, 1; Cumberland Presbyterian, 5; Progressive Baptist, 1; and Primitive Baptist, 2 General officers and undesignated persons, 11. The church memberships represented by these several ministers aggregates 14,366.

At the closing Chapel Service on Saturday a Committee of the Ministers presented the following resolutions:—

The Rural Pastors' School opened at Fisk University June twentieth and continued through the twenty-fifth. During this week of study, there were interesting, inspiring, instructive and ennobling addresses delivered by out-standing leaders of the Negro and white groups. Many problems were discussed and many remedies were suggested for the meeting of these situations to the glory of God and the salvation of men.

The session of the school brought to-gether representatives of the ministry from Kentucky, Tennessee, Missouri, Alabama and Louisiana who showed an earnest desire to acquire and communicate knowledge.

In view of the fact that this was an instructive and inspiring week, Be it resolved—That this School give its hearty thanks and appreciation to Rev. John Knox, Minister of Fisk University and Director of the School, and to Rev. A. Myron Cochran, Secretary.

Be it further resolved—That these pastors carry back and put into practice in their respective communities the wholesome advice and earnest exhortations given by the speakers of the school.

Be it also resolved that a copy of these resolutions be presented to Rev. John Knox, Rev. A. Myron Cochran, to the Nashville Daily Papers, to the Negro Press of Nashville, the Chicago Defender and the Pittsburgh Courier.

Respectfully submitted by,

B. G. Griggsby, La., Chairman
W. D. Greer, Tennessee
O. L. McKinney, Kentucky
P. W. Henderson, Missouri
R. H. Goodlee, Alabama

The Second Junior Church Service of the year at the Church of the Holy Trinity will be given at the Church at 7:30 P. M. on Sunday, July 3rd and will take the Form of the presentation of "The Pageant of Life."

The young people of the church assisted by friends from other local churches and from Fisk University and the A. & I. State College will present the whole Pageant which will have the nature of a Candle-light service and promises to carry out many helpful lessons as a parallelism between the seasons of the calendar year and the seasons of the human life is worked out.

The public is invited to attend.

DETROIT, MICH.
NEWS
JUN 15 1932

Races, Colors and Creeds Join in Faith Fellowship

By HENRY G. HOCH.

Islam and Israel, Christian and Hindu, are one in the conviction that it is only through faith in God and through the brotherhood of humankind that man may conquer fear.

To this they testified Tuesday night at the first mass meeting sponsored by Detroit's newly organized Fellowship of Faiths, a movement seeking to achieve neighborliness and understanding between creeds and faiths and races and nations.

The meeting was held in St. John's Episcopal Church, which was too small for the crowds. Part of the overflow was cared for in the chapel on Vernor highway, and each of the speakers in turn addressed this group. Many others had to be turned away.

Three of the speakers represented divisions of Christianity — Protestant, Catholic and Negro. Three others spoke for Mohammedanism for Judaism and for the faith of Gandhi. The essence of each brief talk was that only when a sense of brotherhood, growing out of a conviction of the Fatherhood of God has been achieved will fear be driven out of the hearts of men.

MURPHY SPEAKS.

Mayor Murphy, one of the vice-presidents of the fellowship, declared that "faith, absolute faith, is the only thing that really does the business in the conquest of fear," and said it was tragic that Christianity has been "so rankly deserted in the last three decades by Christians"—a desertion which, he said "reached its peak in the World War when 60,000,000 people prayed to the same God for each other's destruction."

Rabbi Leo M. Franklin, another vice-president of the fellowship pointed out that "we live under a war psychology with fear and suspicion between every group and nation; man is man's chief enemy," and said that only when the Fatherhood of God and the brotherhood of man become more than empty phrases will these fears be overcome.

Sufi Mutiur Rahman Bengalee, a Mohammedan, said that the service of God, meaning obedience to His commandments and regular, constant prayer, coupled with the service of humanity without distinction of race or creed or caste or color or country, is the secret of the conquest of fear.

POINTS TO HIGH IDEAL.

Sher M. Quraishi, a follower of Gandhi, said that the Hindu seeks the conquest of desire that he may become one with God, and "the acceptance of this high ideal conquers the fear of death, of loss of property, and loss of social position."

The Protestant Christian viewpoint was presented by Dr. Edgar DeWitt Jones, of the Central Woodward Christian Church, and the Rev. R. L. Bradby, D. D., a vice-president of the fellowship, spoke for the Negro Christian.

The Rev. Samuel S. Marquis, D.D., rector of Christ Church, Cranbrook, president of the fellowship in Detroit, said that the meeting gave him a vision of "what might happen if these narrow prejudices, and these fears of each other could be put aside; there would not be a building in Detroit large enough to hold those who would come together in a common worship of a common Father."

The object of the fellowship, he said, is "an understanding and appreciation of the other fellow's faith, and the realization that God hasn't been speaking only to the Western Hemisphere, but to all peoples through all the ages. Let us go out as children of God with the feeling that our brothers have something to give to us in the realm of faith."

The Rev. Robert W. Woodroofe, D. D., rector of St. John's Church, presided at the meeting, which opened with a congregational recitation of the prayers of 11 varied religions, followed by a "universal prayer."

BISHOP TELLS PASTORS THAT EMOTIONALISM OF REVIVALS IS TRAVESTY

Courier 6-18-32 Pittsburgh, Pa.

MACON, Ga., June 16 — Bishop John M. Moore denounced the pathos and emotionalism of shouting, hymn-singing Methodist revivals as "travesty" and "juggling" with human life, in his address on evangelism last Wednesday night before the Georgia Pastors' school.

Pointing out that the world is going through a period of reconstruction and is facing the question of whether the race and civilization of today will decline or emerge in strength and righteousness. Bishop Moore declared that "the church is called on to bring in men of power and intelligence."

His audience of several hundred pastors seemed startled at his stern statement that "some revivals are the result of ministerial inefficiency and lay shallowness."

"You fail for 12 months of the year as ministers of God and in an emotional stirring up of two weeks try to make up for it," he declared. "You tell a sad story and get people aroused to your pathos; you sing emotional songs that excite the congregation; then you tell them a funny story and make them laugh; while they're laughing you describe an emotional death-bed scene, and when everybody is stirred up emotionally you call them to the altar; at the altar you pray and sing over them and when there's a little shouting and crying you think you have a good revival.

"Maybe you think that's a good revival. To me it's travesty. It's juggling with human life."

THE VALUE OF THE SCHOOL OF PRACTICAL METHODS FOR TOWN AND VILLAGE PASTORS AT SALISBURY, N. C.

Christian Advocate
Cincinnati, Ohio
8/11/35

By CYRUS W. PERRY

FOR the ministers of the gospel who are located in the towns and villages of North Carolina, the school of practical methods, which is conducted every summer at Livingstone College, offers to them:

(1) The contact and advice of men who have specialized in the field of religious work. By this I mean men who have behind them years of unselfish work, keen intellects, a deep, sincere, sympathetic, and profound interest in the profession of their choice, and who are showing each year by the outstanding work that they are offering here in this school their determination to do their part to develop this profession to the highest possible degree. These men are: Dr. W. A. C. Hughes and Bishop Geo. C. Clement, directors; R. G. Morris, dean; Drs. Kelly, Gordon, and Eichelberger, instructors.

There is noticeable, even to a casual observer, an eager, willing, and understanding bond of friendly co-operation that exists between the faculty and the students. To these students the faculty offers new ideas, modern methods on how to conduct their churches in order that a greater degree of success might be obtained, and a new and broader outlook for a more prosperous and greater future. The students receive this instruction eagerly and whole-heartedly. One can almost see them take on new vim, vigor, and a stronger determination to return to their respective fields of labor and put into practice what they have learned here.

(2) This school offers a new kind of experience that has not been offered in the state of North Carolina before, and that is the coming together of the ministers of various denominations for the purpose of the above paragraphs, namely, "Instruction," and also to thrash out the many problems which all of them have in common. Here each man, regardless of denomination, has the privilege of sharing his missionary experiences with his brothers, for which he in turn receives helpful advice, and in many instances much needed encouragement.

To give the reader of this article an insight into the kind of school that is being conducted, I will give a short résumé of the denominations and town represented. There are forty-one African Methodist Episcopal Zion ministers enrolled, sixteen Methodist Episcopal, six Baptist, one African Methodist Episcopal, one Holiness, and one Presbyterian. There are thirty-five cities represented. Twenty-four of the men attending have been coming for three consecutive years; there are twenty for the second consecutive year, and nineteen are new men. These statistics, to my way of thinking, should be an inspiration to the directors and dean.

To the men attending, board and lodging and partial railroad fare are given; and believe you me, these necessities, coming "gratis," lend a decided impetus to the gathering of the ministers from the various parishes of North Carolina.

Right here I must take time to mention the generous hospitality of President Trent and the officials of Livingstone College for turning over to us this beautiful plant for our school, and I am attempting to give here a hint of our appreciation for the courtesy shown.

Next year will see an increased enrollment, as every man has pledged to sell the school of practical methods for town and village pastors.

THE RURAL MINISTER AND HIS RESPONSIBILITY

Star of Zion
Charlotte N.C.
12-22-32

(Address made by President J. R. Wingfield of the Alabama Boys Industrial School to the ministers of the Central Alabama Conference during the morning session of "The School of Prophets." Requested to be printed in the papers).

It seems like a paradox to speak of the need of spiritual leadership in open country, when as a matter of fact the country is still furnishing about 85 percent of the ministerial leadership of all the churches including the cities, and when many of the leading laymen of the city churches were born and reared in the country.

Yet it is a noteworthy fact that our bishops who are in charge of supplying the rural churches with ministers are put to their wits' end in meeting demands of the people. This is not only true in our churches but equally true in other Methodist churches; the demand is greater than the supply.

It is not religion we need in the rural districts, but better religious leadership. It was in the country where the faith of our fathers had its origin. **It was there that G**[od] always revealed Himself to the great Prophets and Lawgivers of all the ages. Man made the city, but God with His artistic hand, dug the springs, scopped out the rivulets and rivers, laid up the table land, the hills and mountains and sowed nature's seeds over them, from which have sprung up the beautiful trees and flowers and filled them with birds, the mockingbird and the nightingale, that delightfully entertain us with nature's sweetest music. Therefore it is an honor to be a country minister.

In spite of all the wonders of the country, the opportunity of developing the highest ideal of manhood and the charming personality of our young womanhood, the rural church is waning in membership and influence. Many of the old people have died and many of the younger generations have moved to the cities. With such rapidly shifting population, we must have spiritual leadership that is intelligent, constructive, patient specially trained for rural life, and willing to live in the community and endure hardship for a time as a patriotic servant of God.

The rural minister should be rural minded. He should love country life and content himself to work among the country people.

What Is His Responsibility?

This question is answered very clearly by the Apostle Paul in his second letter to Timotheus, in that fatherly admonition, "Study to show thyself approved unto God, a workman that needeth not be ashamed rightly dividing the word of truth."—2nd Tim. 2:15.

There are two main features in this admonition: (1) You study. (2) The reason—to show yourself a master workman.

Bishop J. W. Alstork's success in the ministry cannot be credited to the training of colleges and universities, as that was quite limited, but to hard study in the late and quiet hours of the night by pine knots and candle lights. He applied himself to constant study and became a master workman.

It matters not what the rural minister's attainment may be, when he ceases to study, then and there should he cease to preach. The minister must be a student. The success of his ministry depends upon how he applies himself to study.

Dr. Buford F. Gordon says in his little book, "Pastor And People:" "It is the minister's task to feed the sheep, and if the sheep will not come to his well-set table, he must go to them and carry the food, well prepared and so attractive that the uninterested will lift their careless frames and refresh themselves with heavenly food."

The preacher must study more than books. He must study the needs of his church. He must study the needs of the community in general. He must have the vision of his church as a community center and the sense of personal responsibility to his work as the Prophet Isaiah had in relation to the religious center of a rural folk living in the strip of country about half the size of Alabama.

Isaiah said, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."—Isa. 62:1. Isaiah expresses the idea here, of making his parish a most desirable dwelling place for humanity. A desire to bring God's Kingdom on earth among men.

A school teacher who goes into a community on Monday morning and teaches five days, leaving early as possible Friday afternoon and returns to the city to spend a pleasant week-end, never succeeds in helping the community life of that section. She alone is benefited because of the salary she has drawn. Congruently, a minister who goes out to his rural church on Sunday morning, preaches, get a few shouts and take a collection and hurries back to the city, never will accomplish anything worth while in improving the religious, moral or financial strife of that community and very soon there will be no church.

Jesus commissioned his disciples, "As ye go preach, saying the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead and cast out devils." Matt. 10:5-8.

In this commission the minister is charged with the physical as well as the spiritual well being of his parishoners.

Permit me to quote again from Dr. Gordon's book, "Pastor And People," just here: "The church must devise some sort of program to keep its people engaged in community activities. Along with the modern rural school must go the modern rural church. The rural preacher must find himself a part of the rural community taking active part in all of its activities, cooperating with rural schools and all other agencies at work among the rural people. He must become interested in whatever they are interested in, their chickens, hogs, stock raising, crops, marketing of farm products and the welfare of their children."

When we are able to supply our rural churches with such a type of preachers as herein prescribed, the problem of the rural church and rural communities will be solved

Church - 1932

General

Pittsburgh Courier
Pittsburgh Pa.
Dec. 3-32

The most significant event of the year in religious education was the School for Religious Workers which was held at West Virginia State College, Institute, W. Va., August 7-12. It was a co-operative endeavor in which the Negro religious organizations of the state, the International Council of Religious Education, the American Baptist Publication Society, and the West Virginia State College endeavored to offer to the church and church school workers of the state an unparalleled opportunity for training in religious education.

Six courses were offered in the Standard Leadership Curriculum: "The Principles of Teaching," "The Message and Program of the Christian Religion," "The Teaching Work of the Church," "Church School Administration," "Intermediate Department Administration," and "The Administration of Vacation Church Schools."

Two lecture courses were given one on "Rural Educational Problems," and the other on "Homiletics." In connection with the course on "The Administration of Vacation Church Schools," a model Vacation Church School was held which not only gave the students a practical course in the subject taught, but also provided for the children of the community a well conducted Vacation Church School.

A number of educational and religious leaders of the state served as instructors as follows: Dean Rev. J. J. Turner, of Montgomery, director of religious education for the West Virginia Baptist State Sunday School Convention; Prof. D. L. Ferguson of State College; Rev. Harper of Charleston, Rev. J. Thomas Reid of Huntington, Rev. Philip F. King of Beckley, Prof. C. W. Boyd of Charleston, Mrs. Fannie Anderson of Mt. Hope, Mrs. Nannie Whittico of Williamson, Miss Mary Williams of Charleston, and Mrs. Anna L. Anderson of East Beckley.

Helpful and inspiring addresses were delivered by Mr. Z. B. Edworthy and Dr Brininstool of the International Council of Religious Education, Prof. J. W. Scott of Cincinnati, Dean Harrison Farrell and President John W. Davis of West Virginia State College. An inspiring sermon was delivered by Rev. C. N. Wells of Charleston.

The session, which began on Sunday afternoon, August 7, and closed on Friday afternoon, August 12, was a most helpful one. It was a week of information and inspiration. It was a week of work and play. It was a week of fine religious enhtusiasm, helpful social enjoyment, and joyous Christian fellowship. It was a week of seed sowing for harvests of good things in the future life and work of our churches and church schools.

West Virginia State College proved an ideal place for the holding of our School for Religious Workers. The splendid plant offered the best of facilities. President John W. Davis, Dean Farrell, and the faculty of the school provided every comfort and convenience and rendered every possible assistance to make the school a success. They succeeded admirably. The school closed after issuing twenty standard credits in religious education.

The outlook for this School for Religious Workers is very promising. The session just closed was the second year of the school. It is ministering to a well-felt need. The religious organizations are coming to its support with increasing interest, the college offers an unexcelled site and unparalleled equipment, leaders of the state, both educational and religious are giving their loyal support, and the church and church school workers of the state are beginning to view the school as their supreme opportunity for help in religious education.

Church-1932 "Heaven"

THE "MESSIAH" AND THREE OF HIS DISCIPLES

Journal and Guide, Norfolk, Va 1-2-32.

Above are the Rev. Major J Divine, "Messiah" of Sayville, L. I., N. Y., and three of his disciples as they appeared last week in New York where over 5,000 people crowded to hear and see the one minister perhaps, who never takes up a collection, who never begs, and who always gets what he wants; and whose power and mysterious wealth have irked the white people of the New York suburb.

BISHOP LAWSON DENOUNCES DIVINE

Age 1-30-32 New York

Tells Ministers of New York That Claim of Divinity Is Sham

Before an imposing group of outstanding clergymen, who were in attendance upon the regular weekly meeting of the A. M. E. Ministers' Conference and Interdenominational Preachers' meeting held at Salem M. E. Church on Monday, January 25, Bishop R. C. Lawson of the Refuge Church of Christ, gave a thorough and comprehensive analyisi of Rev. John Divine, which he claimed to be a character delineation of the man. He declared that every claim of "Father" Divine to divinity is a sham and a delusion.

The ministerial audience gave the speaker rapt attention, as with consummate skill and forensic eloquence, he critically, yet dispassionately, examined all the claims set forth and broadcast, either by Divine or his followers.

Pitching his discussion on a high plane, Bishop Lawson assured his hearers that he had no intention of speaking disparagingly of the dispensing of charity by Divine; that he believed that every man should receive credit commensurate with the good he does. However, the questions involved, the bishop declared, were of greater gravity and moment than the matter of mere charity.

No Justification

"I am perfectly in sympathy with any and every attempt to relieve human misery and to afford surcease from sorrow and suffering in whatever measure;" continued the bishop, "but not even such service, either attempted or accomplished, justifies anyone seeking to make a god of himself and, by ingenious devices, endeavoring to detract men and women from the worship of the true and living God."

Making liberal use of scriptural authority by means of references and copious quotations, Bishop Lawson, phase by phase, and step by step, elaborated on his general comment as to the man and his movement. As per Divine's self-styled title, the speaker quoting the word of Jesus Christ Himself said, "Call no man father." Matthew 23: 9. Despite the scriptural admonition, the bishop reminded his audience that "Father" Divine either inspires the title "Father" or permits his adherents to employ the same with reference to him.

"The Anti-Christ is the acid test to prove men and women in their loyalty to God and truth. And in this day and generation, it is precisely this purpose which Divine effectually serves in his claims and his teachings, averred the bishop. And in support of this proposition, the bishop quoted the following scriptures: Matthew 24: 24-26. Mark 13:22. John 18:25. 2nd Thessalonians 2: 3-12. Deuteronomy 13: 1-6.

Live, Never Die, Wrong

As if spurred to greater vigor by the growing consciousness of the subject and its probable effect on the thousands of believers in Jesus Christ who were represented by their ministers, Bishop Lawson probed still deeper into the very vitals of the Divine movement and its deceptive fallacies: He forcefully declared that "the live and never die idea is wrong, and is nothing more than a captivating shibboleth to ensnare the gullible; and proof of this cited Hebrews 9: 27, "It is appointed unto man once to die, and after death the judgment."

Approaching the esoterics of Divine's teachings, the bishop denounced Divine's reported attempt to superimpose celebacy, and forbidding to marry, and reinforced his argument with allusion to 1st Timothy 4: 1-4 and 1 Corinthian 7: 1-6. With one caustic reference, bishop Lawson paid his respect to the kingdom and proved that the kingdom was not just a state of mind. He clinched his argument concerning the kingdom with reference to 1st Corinthians 15: 50-58, "Flesh and blood cannot inherit the Kingdom of God."

The source of Divine's power over the public, Bishop Lawson emphasized, lay in the fact that, (1) he feeds gratis such persons who, because of itching ears and curious minds, daily go to Sayville; (2) by advertising his self-styled magical powers regarding the source of his substance and his money; (3) by claiming to be omnipresent and omniscient—telling his followers that he can be seen at the same time in different places by different persons. And one of Divine's songs proclaims this self-deluded arrogant idea; (4) by declaring that he, Divine is the Christ, and that he has the key to God-consciousness

and to health and wealth and happiness.

Teachings are Misleading

Enumerating instance after instance, the bishop charged that the effect and the influence of Divine's teachings were misleading and destructive. Among other instances, he cited the case of the Divine follower, who, in his name, recently demanded $500 from the College P. O. station. Besides, he said, Divine's methods stimulate the idea of something for nothing, which is always morally dishonest and personally derogatory—even ultimately proving itself to be injurious to the community, as it breeds parasites and makes pawns and puppets of men and women who otherwise, by their own initiative, would remain self-reliant, self-supporting and self-respecting.

The speaker declared that Divine's claim that his money is given him by miraculous means is preposterous on the face of it. Further, he stated, that God does not give money to Divine, as Divine's followers and sympathizers so claim, but that Divine gets his money by perfectly human means, and that it is not beside the point to stress the strong probability that his deluded wealthy supporters, whom there are not a few, have given their money to the cult; and as such it is under his control and trusteeship. Moreover, God is no respector of persons and all U. S. Currency must pass through the U. S. Mint, and must duly bear a serial number and the superscription of the government.

The conference was unanimous in its approbation of the address, and Bishop Lawson was roundly praised for his exposition and analytical survey. Bishop Lawson was particularly commended for the scholarship evidenced and the courage in taking up the charges against the Divine cult.

FATHER DIVINE TO MOVE FROM SAYVILLE

Age 1-30-32 New York, N.Y.

Will Start "Divine City" in Newly Purchased Estate Up The State

Father Major J. Divine, whose headquarters are located in Sayville and who has aroused the ire of his Sayville residents to such an extent, that they have instituted legal proceedings to oust him, has decided to give up his Sayville place and will start a "Divine City," according to information given The New York Age just before it went to press.

According to Attorney Arthur A. Madison of New York City who is a member of Father Divine's legal staff, a contract has been signed by Father Divine to take over between 80 and 100 acres of land, "situated, lying and being in the towns of Fishkill and Wappinger (formerly in the town of Fishkill), County of Dutchess and State of New York."

Father Divine selected the site on January 1, 1932, but legal aspects of the contract prevented earlier signing. Just when Father Divine will remove his family of about 100 persons from Sayville to his new home has not been decided. Some time will be required in making the new place ready. It is on a site overlooking the Hudson from a short distance and is easily accessible.

The new property is said to include two houses, one with 18 rooms, and another with 7 rooms, but it is said that Father Divine will rebuild the houses and probably build larger and more spacious buildings to accommodate his followers. The new location will be known as "Divine City," it is said.

LYNBROOK, N. Y.
NASSAU STAR

MAY 10 1932

CONCERNING "HEAVEN"

The forthcoming trial in Nassau County of Rev Major J. Divine, the enigmatic Negro evangelist, promises to bring out only facts of minor interest. That it will explain his mysterious "Heaven" cult or—what is still more perplexing—the sources of his seemingly inexhaustible supply of money, is extremely improbable. These however, are the questions that people whose interest in the colored cleric was first stirred by the disturbance at Sayville last November, are most curious about.

Whether or not the cult of which Rev. Mr. Divine is the sole leader possesses anything vital, its success at Sayville was amazing and unchallenged. Coming from the South twelve years ago, he bought an eight-room frame house at 72 Macon Street and began to take in the destitute and to feed and clothe them. As his charities increased he built a large addition to the house and then another until it contained thirty rooms. He purchased the house adjoining and the one across the street. At the time of his arrest for maintaining a public nuisance, interest had reached an almost incredible pitch. On Sundays sometimes as many as two hundred and fifty automobiles and half a dozen motor buses were drawn up in front of his houses, choked traffic in the little street and necessitated the presence of the village's entire police force.

For the three years before, Rev. Mr. Divine had been feeding and clothing at least a hundred persons the year round. Estimated at the absolute minimum of a dollar a head, this amounts to thirty-six thousand five hundred dollars annually. In the twelve years he had been in Sayville, Rev. Mr. Divine had engaged in no gainful occupation, no business venture of any kind. He always scrupulously returned checks or cash contributions sent to him by mail. He took up no collections. He permitted no liquor or tobacco on his premises. He had never been associated with any sex scandal. His purchases of food clothing and other supplies were made from local merchants, always with cash or check. Most of the villagers spent years in trying to solve the puzzle. Indeed the people of Sayville would almost rather solve the mystery than have the evangelist go. To his followers the source of this endless supply is not at all mysterious. They believe it comes from God—treasury bills and all.

The religion itself is, of course, evangelical. It consists of prayer, fasting and spiritual communion with Rev. Mr. Divine, whom his followers call "Father." Three-fourths of his votaries are Negroes, the remainder being white men and women, the latter predominating. All are intensely emotional.

The trial, which is to take place in the Nassau County Court, is likely to shed little light on the essential facts of Divine's existence. He is to be tried on a public nuisance charge growing out of a raid conducted on his premises on November 15 last. The neighbors complained of not being able to sleep. Because he declared that prejudice against Negroes in Suffolk County would not permit a fair trial there, a change of venue was granted. Whether he did or did not maintain a public nuisance is the question to be decided, not what his religion is or how he finances it. These are questions which are likely to remain unsolved for a time at least. Told once that many wondered about all this endless manna and where it came from, he replied:

"Well, I guess they'll just have to wonder."

and to health and wealth and happiness.

Teachings are Misleading

Enumerating instance after instance, the bishop charged that the effect and the influence of Divine's teachings were misleading and destructive. Among other instances, he cited the case of the Divine follower, who, in his name, recently demanded $500 from the College P. O. station. Besides, he said, Divine's methods stimulate the idea of something for nothing, which is always morally dishonest and personally derogatory—even ultimately proving itself to be injurious to the community, as it breeds parasites and makes pawns and puppets of men and women who otherwise, by their own initiative, would remain self-reliant, self-supporting and self-respecting.

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CONCERNING "HEAVEN"

The forthcoming trial in Nassau County of Rev Major J. Divine, the enigmatic Negro evangelist, promises to bring out only facts of minor interest. That it will explain his mysterious "Heaven" cult or—what is still more perplexing—the sources of his seemingly inexhaustible supply of money, is extremely improbable. These, however, are the questions that people whose interest in the colored cleric was first stirred by the disturbance at Sayville last November, are most curious about.

Whether or not the cult of which Rev. Mr. Divine is the sole leader possesses anything vital, its success at Sayville was amazing and unchallenged. Coming from the South twelve years ago, he bought an eight-room frame house at 72 Macon Street and began to take in the destitute and to feed and clothe them. As his charities increased he built a large addition to the house and then another until it contained thirty rooms. He purchased the house adjoining and the one across the street. At the time of his arrest for maintaining a public nuisance, interest had reached an almost incredible pitch. On Sundays sometimes as many as two hundred and fifty automobiles and half a dozen motor buses were drawn up in front of his houses, choked traffic in the little street and necessitated the presence of the village's entire police force.

For the three years before, Rev. Mr. Divine had been feeding and clothing at least a hundred persons the year round. Estimated at the absolute minimum of a dollar a head, this amounts to thirty-six thousand five hundred dollars annually. In the twelve years he had been in Sayville, Rev. Mr. Divine had engaged in no gainful, occupation, no business venture of any kind. He always scrupulously returned checks or cash contributions sent to him by mail. He took up no collections. He permitted no liquor or tobacco on his premises. He had never been associated with any sex scandal. His purchases of food clothing and other supplies were made from local merchants, always with cash or check. Most of the villagers spent years in trying to solve the puzzle. Indeed the people of Sayville would almost rather solve the mystery than have the evangelist go. To his followers the source of this endless supply is not at all mysterious. They believe it comes from God—treasury bills and all.

The religion itself is, of course, evangelical. It consists of prayer, fasting and spiritual communion with Rev. Mr. Divine, whom his followers call "Father." Three-fourths of his votaries are Negroes, the remainder being white men and women, the latter predominating. All are intensely emotional.

The trial, which is to take place in the Nassau County Court, is likely to shed little light on the essential facts of Divine's existence. He is to be tried on a public nuisance charge growing out of a raid conducted on his premises on November 15 last. The neighbors complained of not being able to sleep. Because he declared that prejudice against Negroes in Suffolk County would not permit a fair trial there, a change of venue was granted. Whether he did or did not maintain a public nuisance is the question to be decided, not what his religion is or how he finances it. These are questions which are likely to remain unsolved for a time at least. Told once that many wondered about all this endless manna and where it came from, he replied:

"Well, I guess they'll just have to wonder."

Church - 1932

"Heaven."

Bishop R. C. Lawson Again Points Out What He Terms the Fallacies of Father Divine's Cult Doctrine

Age 5-14-32

The folly of the "Divine" is being manifest unto all in his trial as a public nuisance and menace. His claims of being god are being tested, and his threatening boast of drawing the spirit from men by looking at them and they fall dead is being proven, as all his other claims, false.

For if such was the case, he would not ask for a change of venue from Sayville because of prejudice. All he would have to do would be to look at the Judge and those who oppose him, and begin to withdraw their spirit and reveal to them, by speaking the word only, that he was God, and of course, in the very nature of the case they would not and could not convict God.

So-Called Healing Power

The death of Lulu Thomas, according to the Suffolk News, April 15, "Lulu Thomas dies at the home of M. J. Divine on Macon street, as result of acute heart condition. She had been one of Divine's communicants for the past two years."

Said Lulu Thomas was 40 years of age, in the prime of life, in the so-called kingdom of God where death should never come; for death is an enemy, the last enemy to be conquered by Jesus Christ. "Divine," the so-called god, reigning in his kingdom, coming into daily contact with Lulu Thomas, who had forsaken all, father and mother, and probably husband, in the hope of eternal life, to live and never die, that Divine had promised, takes sick, prays or contacts "Divine" to heal her, yet, notwithstanding all the so-called boasted power of Divine, she lays down and died. And the only excuse given is that she lived in the flesh.

Who did she live with in the flesh in the kingdom? And why did not "Divine," in mercy, save her from the flesh? In the kingdom of God to my mind, it is impossible for anyone after once getting into it, to live in the flesh or die. The real Jesus says, St. John 10: 27, 28, "My sheep hear my voice and I know them, and they follow Me: and I give unto them eternal life; and they shall never (Gr. ou me) the Greek language is emphatic, and means that they that have eternal life, by no means shall perish, as the word, "I give them ETERNAL Life," is in the Greek—aionios—meaning forever; in other words, "life forever."

Then Jesus goes on to say, Neither shall any one pluck them out of my hand.

But death plucked Lulu out of Divine's house, and is coming back for him in due process of time. For Divine hasn't got eternal in the body, for if he had he would not be aging and bald-headed and teeth decaying in his head.

Why not heal some of the deformed and blind folks that crowd in his meeting? Those who report healing from Divine as God, simply are healed by their own faith through the power of the subjective over the body. Whenever Divine is brought a case to be healed, he is powerless, as he was in Mt. Olivet Church when the woman brought to him in the pastor's study, her child suffering with epileptic fits; and begged him to heal him, calling on him as "father." Divine stood helpless and fearful, and backed on out of the office, saying "I am going now."

He also failed to heal a Mr. Johnson, who went crazy in his kingdom, and they had to tie him downstairs; and though the ma ncried "Please cast these demons out of me, father," Divine stood helpless and could'nt prevent the man from whipping him, if the people had not helped him. The best he could was to let the man be brought in the city, and turned into the streets. The man finally went to the Post office and demanded $500 in the name of "Divine," and later was taken to Bellevue Hospital and placed in the psychopathic ward as crazy. According, as it was reported, the doctors asked him what had he been eating, that was the cause of his mental condition. People had better be careful where they eat. The doctors, it is reported, had to give him 52 needles before he came to his right mind again.

Another young man, follower of Divine, struck a man who differed with him about "Father Divne," and when a Mr. Walker, who was sweeping before his tailor shop, began to look on, he began to fight him. Crowds attracted the attention of the cops, who ran to the scene to quell the disturbance; the young man spit into the cop's face, saying "PEACE." The officers had to manhandle and beat him to subdue him, he calling on Divine, but Divine could not rescue him from the officers.

False Christs Are Arising (Matt. 24:23-32)

In the Philadelphia Bulletin of November 13, 1931, it is reported that in Berlin, Germany, ther lives man name Wysenberg, a former brick-layer, who announced himself as God, come back as the risen Christ. He has agtherd many thousands to him. There is also a man in India who claims to be Christ. And throughout this country there are many who say that they are Christ. And now we have our black Messiah, who feeds and fools and fixes the people, reminding one of voodoo doctors of Beaufort, S. C., which section of the country Divine is well acquainted with, when he travelled through there, being called "Son."

Now of all these false Christs and gods, here, there and elsewhere who is God? the one in Germany or the one in America? Thank God that neither one of them are, they are only fulfilling the scriptures, and point to the soon coming of Jesus Christ, "which in His time shall show who is the only potentate, the King of Kings and Lord of Lords Who only hath immortality, dwelling in the light which no man can aproach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen." Timothy 6: 17-19.

"Father" Divine Branded a "Faker" By Judge in Pronouncing Maximum Sentence of One Year, $500 Fine

Age 6-11-32

MINEOLA, L. I., N. Y.—The Rev. Major J. Divine was branded a faker and severely scored by Judge Lewis J. Smith of the Nassau County Supreme Court on Saturday in imposing the maximum sentence for a misdemeanor, following his conviction on a charge of maintaining a nuisance at his religious colony in Sayville, L. I.

In fourteen years, Rev. Divine has built up a national reputation as a religious leader. Many of his followers tell stories of miraculous cures he has affected, and of how he has cared for the homeless and afflicted.

But Judge Smith, who is alleged to be a leader in the Ku Klux Klan movement in Long Island, seemed to have been more impressed that many white people, men and women, found their way to the Sayville colony, and had come under "Father" Divine's influence. Although the jury that found the little colored minister guilty recommended mercy, the judge imposed a sentence of one year in prison and a fine of $500 on Saturday, June 4.

James C. Thomas, who was attorney for the defendant, made a moving plea for a suspended sentence. He pointed out that since the indictment had been handed down, Father Divine's colony had been maintained in an orderly manner, and that even the state's witnesses had said that personally the defendant was a fine man; that he had never been convicted of any crime before; and that he planned to leave the county.

Mind Already Made Up

Evidently the judge had already made up his mind to impose a severe sentence, for as Father Divine stood calmly before him, the judge told him his name was not Divine, but plain George Baker; that the woman he lived with was not his wife, and that some of the people who have stayed in his place have deteriorated in mind and health.

Far from bringing peace and harmony into homes, the founder of the Sayville "heaven" was accused of causing wives to renounce their obligations to their husbands and children.

"The defendant will remember," the judge said, "that on the day of his conviction he was asked by the court to coöperate and that the court expected him to furnish full information regarding his life and a complete history of his life from childhood.

His Name Declared False

"I am informed that the defendant's name is George Baker and not Divine, and that he was not born in Providence, R. I. but in some southern state or on an island off Georgia. Time has been too short to check up on all the information I have, but I will state to him some of the information I claim to have receiveed from persons who claim to have been inmates of what he calls 'the kingdom aat Sayville.'

"Some came through personal statements and other information by letters. I am informed that he is not an ordained minister, that the woman they call 'Mother Divine' is not married to him, but that he has another woman as his wife and has children, that at his place at Sayville one person became insane and died the next day in the Central Islip State Hospital, and another man named Johnson became insane, was in a highly nervous state and was taken away from there and released in New York City.

"I am informed that he has separated husband and wife, in many instances, when they have come to his place, that he has caused wives to renounce their obligations to husband and children. I am informed that in some cases people who have stayed at his place for a while have deteriorated in mind and health.

Called Him Menace to Society

"The picture given to me is not a very favorable one. Altogether, while I would have been very glad to have heard from him regarding everything in his life that was good. I have been denied that privilege. I believe that the man is not an unmoral man but immoral. I believe that he is not a useful member of society but a menace to society.

"On each attempt that the probation officer made to get information as to how the defendant ran his place at Sayville, he got no information. I believe that counsel for the defendant has advised him to cooperate and I believe that the defendant has deceived his own counsel because I find from investigation, and I am satisfied, that the defendant is not an ordained minister."

Mr. Thomas announced that he would appeal the casee.

FOLLOWERS OF DIVINE LOYAL; 'GOD' IS IN JAIL

NEW YORK, June 16—(ANP)—Four days after he had sentenced Father J. Major Divine, the man whom some white people call God, to prison for one year as a menace to society, Judge Lewis Smith of the Supreme court dropped dead.

Disciples of the strange religious leader had predicted that death would come upon the bold jurist who went beyond the evidence produced in court and the charge there made to justify his severe sentence on Divine. He is the second official to meet death after sentencing Divine to prison.

On the night that Justice Smith dropped dead, Divine's followers held a jubilation meeting in celebration of the event.

Divine's case grew out of complaints made against him by white residents of Sayville, L. I., who declared that his house of worship, called Heaven, was a nuisance. An injunction was obtained against Divine holding service and he was arrested on the public nuisance charge.

From many sources, it is reported, however, that the chief cause of ill will against Divine was not the noise his followers made, but the noise of his money. Although he did no work and took up no collections, he seemed to handle more money than anybody else in Sayville. Nobody could trace the source of his money. This fact and the strange power he wielded over his disciples caused him to assume the proportions of a mystery man and to become a dread to the community.

Several of his followers, including white university graduates took the stand during Divine's trial and testified that they believed he was God. His white neighbors in Sayville declared that his church had been a bedlam, a scene of fights and that whisky bottles had been thrown around.

In pronouncing sentence, Justice Smith got away from the evidence to censure Divine for refusing to reveal the source of his income and charged him with practising immorality and confidence game.

He then fined him $500 and sentenced him to one year in jail and died four days later as Divine's disciples promised he would.

An Uncanny Coincidence

BY AN ALMOST UNCANNY coincidence, Supreme Court Justice Lewis J. Smith, who sentenced the Rev. Major J. Divine to jail for one year, died of heart trouble four days later, just as his fanatical followers predicted he would if he sentenced the leader to prison for maintaining a nuisance. Rumors to the effect that a former member of Divine's camp, who testified against him and whose demise was also predicted, was dead have not been verified, but the untimely death of the late Justice Smith is sufficient for scores to attribute unearthly powers to the cult leader. Already tale after tale is being told of the miracles he has performed during the twelve years he has maintained his Sayville "heaven" which landed him in jail.

WHILE THE AMSTERDAM NEWS believed and still believes that Mr. Justice Smith showed racial bias when Divine's case was heard and in the extreme penalty he meted out to him, as stated in an editorial last week, and while we rejoice when one such is removed from an office where racial prejudice is so detrimental to us, we do not credit Major Divine with having had anything to do with Mr. Justice Smith's death. However, we believe it to be possible that in considering the disposition of this and other cases before him he could have overtaxed himself physically and mentally and brought on the fatal attack.

FROM WHAT we have heard concerning Major Divine, he was more concerned with the welfare of mankind than with its destruction, and this assumption was strengthened by a witness—Adele Bagley, white child welfare worker—in answering questions put to her by Mr. Justice Smith. These significant questions and answers follow:

Question: You don't believe there is any such thing as natural healing by nature, do you?

Answer: Not as quickly as that. It would possibly have taken a longer time.

Question: You believe the defendant has powers to heal the sick?

Answer: It is according to our faith.

Question: Do you believe he has power to effect healings and cures?

Answer: I can only say it is according to one's faith.

Question: Will you answer my question? Do you believe that he has powers to effect cures and heal the sick?

Answer: Yes. I do.

Question: All right. And do you believe that he has power to make the well sick?

Answer: No, he doesn't deal in anything of that sort.

Question: You know that would be the natural result, wouldn't it? One who has the power to make you well has the power to make you sick.

Answer: He thinks no adversities; nothing negative.

IF DIVINE "thinks no adversities," why credit him with the adversity met by the late Justice Smith? Even if he has power over life and death by unnatural means—and we do not believe that he has—it would not be consistent with his teachings to visit Justice Smith with death for sentencing him to jail. It would not be Christlike to say the least.

Church-1932

M.E.

MORGAN SCHOOL FOR PASTORS EXPECTS 75

Afro-American

Baltimore, Md.

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Dr. W. A. C. Hughes has been director of the Bureau of Negro Work in the Board of Home Missions and Church Extension of the M.E. Church for 15 years, charged with the responsibility of making a survey of Negro church life in the home field which he did under the impulse of the centenary movement. He came to the conclusion that appropriating money from missionary sources to supplement the salaries of preachers serving rural churches was not the best kind of administration of missionary funds, unless associated with some kind of training program for these ministers.

Spent Over Million

Through his department, the board, over a period of ten years, has spent in Negro work about one and one-quarter million dollars. A very large amount of this money has gone to supplement the salaries of poorly paid preachers. During these strenuous days, the appropriation for the support of Negro preachers is $60,000 this year, and it is significant that a colored man is entrusted with the administration of these funds.

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Strong Faculty

Dr. Hughes has secured a very strong faculty. Dean John W. Haywood will teach preaching and pastoral care. Dr. Leo Hansberry, who is professor of anthropology at Howard University, will take the classes an hour a day in studies in Negro life. Dr. Eugene A. Schaal, secretary of the Y.M.C.A. at Johns Hopkins University, will take the course in religious education. M. A. Dawber, former professor of rural sociology at Boston University, now secretary of rural work, Board of Home Missions and Church Extensions, will teach the Rural Church. Dr. Cotterman of the University of Maryland will give a course in the social values of the rural community. W. A. C. Hughes, Jr., will give a practical law course over a period of ten days.

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To the support of this work, the Julius Rosenwald Fund has contributed $17,000 over a period of three years. It is worth noting that in spite of the general financial situation, the Rosenwald Fund continues its support of this work promoted by the Rev. Mr. Hughes.

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CREOLE GUMBO By Dr. S. A. Steel

Constitution 11-7-32 Atlanta Ga.

The Union of the Methodist Churches In England Is Vastly Different From Plan To Merge Northern and Southern Churches In America—Race Problem Is Barrier—An Amusing Apparition of the Devil—The Age of Biography.

THE MOST outstanding event in the religious world today is the union of the three separate Methodist churches in England, the Wesleyan Methodist Church, the United Methodist Church and the Primitive Methodist church, in one denomination, called simply the Methodist Church.

DR. STEEL.

This great event for which the leaders have been working for many years, took place Sept. 20, and was a great occasion. Ten thousand people assembled in the great Albert Hall, London, to witness the simple ceremony of signing the official documents that effected the union, and to jubilate over the event. The king was represented by the Duke and Duchess of York, and many of the dignitaries of both church and state were present. The king's message was a model of dignified sympathy and approval, and the congratulatory addresses were all keyed to a high pitch of enthusiasm. I take from the London Express of Sept. 22 some "Impressions of An Eye Witness." The writer said:

"I have just come away from witnessing a scene which will live as long as the earth remaineth. By the signature of four men, representing 4,000,000 Methodists in this country, with a contact of 50,000,000 throughout the world, a union has been consummated which has been the dream of many for 50 years, and by which a new church, to be known as the Methodist Church, has been born. . . . The scene in Albert Hall was impressive and thrilling beyond description. Words seem terribly inadequate to tell of the crowds upon crowds of people, elbow by elbow, tier upon tier, gathered from town and village to bear witness to this, the greatest ecclesiastical happening of the last hundred years. The atmosphere was truly Methodist, for while the solemnity of the occasion was ever in view, one heard here and there a faint cry of emotion, always in approval, and a restrained feeling of the uttermost joy. The Duke and Duchess of York were received with the silent standing of 10,000 people, many of whom had gathered from the ends of the earth. Nothing will ever be able to eradicate from the minds of those present the rising and voting for the union resolutions."

Cases Are Different.

THIS WAS a truly great event, and should cause all good people to rejoice. We may now expect the advocates of the reunion of Methodists north and south to take great encouragement to push their cause.

But the cases are entirely different. The English Methodists were divided over superficial matters, such as discipline, government and administration. They had no deep-rooted cause for separation such as we have in the United States in the race problem. It is this fundamental difference between northern and southern Methodists that keeps them apart, and ought to keep them apart, and will keep them apart.

The Northern Methodist Church believes in and advocates social equality with the negroes. It believes in amalgamation of the races, the intermarriage of whites with blacks as the inevitable solution of the problem. Were the two branches to unite, the Northern Methodists would have the majority, and would be able to enforce their views. The vast majority of the members of the Methodist Episcopal Church, South, do not believe in social equality between whites and blacks. They are invincibly opposed to it. They believe that it is infinitely better for the negroes themselves that they maintain their racial integrity.

They are willing for the negroes to have equal opportunity to develop the best that is in them; but they are eternally opposed to making the south a land of mulattoes. I am informed that the pro-union Southern Methodist leaders are quietly planning to make another effort to unite the two churches, and am requested to keep my gun ready. It is ready, loaded to the muzzle with explosive bullets; milady says it has never been unloaded; but it will be a sad calamity to plunge the church into another agitation over this subject. As the dikes of Holland protect the fertile back-lying country from the ravages of the sea, so the Methodist Church, South, holds back the flood of northern fanaticism on the subject of social equality with the negro race. It is a citadel of our Anglo-Saxon civilization. Let us keep it such.

Let the negroes who want social equality with white people go north and make it a land of mulattoes; but for the sake of America's future, let us keep the white race pure here in the south.

The rumor got abroad, always exaggerated the further it went, that the devil was breaking up the Methodist meeting, and the church was crowded Tuesday evening, even the amen corner was again full. I was preaching and at about the same time in the service, a man suddenly leaped up and shouted, "Here he is!" Everybody left the seats in that corner, and nothing that Beck and I said could persuade any one to sit there.

We saw clearly that something had to be done to catch the disturber of the services, or the meeting had to close. There was a good man living in the village. Everybody had confidence in him. Beck and I called on him and asked him to sit in that corner and find out what caused the disturbance. He was reluctant to do so, but finally consented. The church that evening was packed, except that haunted corner. Beck had charge of the service. Our man did not go into the corner as we expected him to do, but was seated in the audience.

But Beck made a personal appeal to him and to the Christian people to occupy the seats in that corner, and let the devil know that they were not afraid of his satanic majesty. He grew eloquent in telling what a coward the devil is, and how he would fly if a true Christian resisted him. After he had been talking a few minutes, I saw our pious brother speak to several around him and they rose up and took their seats in the corner, but evidently uneasy. I kept my eyes on that corner, as did everybody except Beck. He was fiery mad at the interruption, and spoke accordingly; but people watched the corner.

At about the same place in the service, our "saintly old man,"—that is the way people spoke of him—sprang up, shouting like the rest, "Here he is for a fact!" He leaped over a bench and skinned his shin, trying to get away. All left the corner and the whole congregation started up. Depending on the saints was a failure.

We don't drink tea in Louisiana, but we can beat the Turks drinking coffee; so I have decided to call my book "Over the Coffee Cups." I fancy that this title correctly indicates the character of the volume—light, informal, social, cheerful and mildly stimulating.

I observe that when milady has a group of friends around the coffee table, which happens often, she always decorates the living room where they meet with flowers; so I have embellished each chapter with a poem, which may be considered the flowers that decorate the feast. I observe further that she sometimes serves spiced cake with her coffee; so I have sprinkled my pages with spicy anecdotes that I hope will please the taste of my guests, and that each chapter will prove a cup of stimulating literary refreshment to my friends. By the way, speaking of feasts, I am preparing a paper on some banquets I have attended which I am sure you will enjoy; but you will have to take The Sunday Commercial Appeal to get the story, for that is where I hold forth.

When I was living in Richmond 50 years ago George W. Bagby was state librarian. He was a humorist of the first order and a most delightful writer of short stories. One of these stories he called, "What I Did With My Fifty Millions." In a foreword to the story he said if anybody wanted to know why he printed the tale, he would frankly admit that he did it to get something for Helen and the babies to eat and wear. I don't know how Mrs. Bagby handled him for such a bold exposure of the empty meal barrel, but Richmond gobbled up his book like a hungry boy in a pantry, and I expect they had waffles at his house.

If you won't say anything about it to milady, and involve me in domestic embarassment, I'll admit that I am going to print my book for the same reason that Bagby gave for his. I missed getting to be a bishop, which is the only safe place for a superannuated Methodist preacher, and I'm too old to learn a new trade.

Church-1932

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DR. STEEL.

This great event for which the leaders have been working for many years, took place Sept. 20, and was a great occasion. Ten thousand people assembled in the great Albert Hall, London, to witness the simple ceremony of signing the official documents that effected the union, and to jubilate over the event. The king was represented by the Duke and Duchess of York, and many of the dignitaries of both church and state were present. The king's message was a model of dignified sympathy and approval, and the congratulatory addresses were all keyed to a high pitch of enthusiasm. I take from the London Express of Sept. 22 some "Impressions of An Eye Witness." The writer said:

"I have just come away from witnessing a scene which will live as long as the earth remaineth. By the signature of four men, representing 4,000,000 Methodists in this country, with a contact of 50,000,000 throughout the world, a union has been consummated which has been the dream of many for 50 years, and by which a new church, to be known as the Methodist Church, has been born. . . . The scene in Albert Hall was impressive and thrilling beyond description. Words seem terribly inadequate to tell of the crowds upon crowds of people, elbow by elbow, tier upon tier, gathered from town and village to bear witness to this, the greatest ecclesiastical happening of the last hundred years. The atmosphere was truly Methodist, for while the solemnity of the occasion was ever in view, one heard here and there a faint cry of emotion, always in approval, and a restrained feeling of the uttermost joy. The Duke and Duchess of York were received with the silent standing of 10,000 people, many of whom had gathered from the ends of the earth. Nothing will ever be able to eradicate from the minds of those present the rising and voting for the union resolutions."

Cases Are Different.

THIS WAS a truly great event, and should cause all good people to rejoice. We may now expect the advocates of the reunion of Methodists north and south to take great encouragement to push their cause.

But the cases are entirely different. The English Methodists were divided over superficial matters, such as discipline, government and administration. They had no deep-rooted cause for separation such as we have in the United States in the race problem. It is this fundamental difference between northern and southern Methodists that keeps them apart, and ought to keep them apart, and will keep them apart.

The Northern Methodist Church believes in and advocates social equality with the negroes. It believes in amalgamation of the races, the intermarriage of whites with blacks as the inevitable solution of the problem. Were the two branches to unite, the Northern Methodists would have the majority, and would be able to enforce their views. The vast majority of the members of the Methodist Episcopal Church, South, do not believe in social equality between whites and blacks. They are invincibly opposed to it. They believe that it is infinitely better for the negroes themselves that they maintain their racial integrity.

They are willing for the negroes to have equal opportunity to develop the best that is in them; but they are eternally opposed to making the south a land of mulattoes. I am informed that the pro-union Southern Methodist leaders are quietly planning to make another effort to unite the two churches, and am requested to keep my gun ready. It is ready, loaded to the muzzle with explosive bullets; milady says it has never been unloaded; but it will be a sad calamity to plunge the church into another agitation over this subject. As the dikes of Holland protect the fertile back-lying country from the ravages of the sea, so the Methodist Church, South, holds back the flood of northern fanaticism on the subject of social equality with the negro race. It is a citadel of our Anglo-Saxon civilization. Let us keep it such.

Let the negroes who want social equality with white people go north and make it a land of mulattoes; but for the sake of America's future, let us keep the white race pure here in the south.

The rumor got abroad, always exaggerated the further it went, that the devil was breaking up the Methodist meeting, and the church was crowded Tuesday evening, even the amen corner was again full. I was preaching and at about the same time in the service, a man suddenly leaped up and shouted, "Here he is!" Everybody left the seats in that corner, and nothing that Beck and I said could persuade any one to sit there.

We saw clearly that something had to be done to catch the disturber of the services, or the meeting had to close. There was a good man living in the village. Everybody had confidence in him. Beck and I called on him and asked him to sit in that corner and find out what caused the disturbance. He was reluctant to do so, but finally consented. The church that evening was packed, except that haunted corner. Beck had charge of the service. Our man did not go into the corner as we expected him to do, but was seated in the audience.

But Beck made a personal appeal to him and to the Christian people to occupy the seats in that corner, and let the devil know that they were not afraid of his satanic majesty. He grew eloquent in telling what a coward the devil is, and how he would fly if a true Christian resisted him. After he had been talking a few minutes, I saw our pious brother speak to several around him and they rose up and took their seats in the corner, but evidently uneasy. I kept my eyes on that corner, as did everybody except Beck. He was fiery mad at the interruption, and spoke accordingly; but people watched the corner.

At about the same place in the service, our "saintly old man,"—that is the way people spoke of him—sprang up, shouting like the rest, "Here he is for a fact!" He leaped over a bench and skinned his shin, trying to get away. All left the corner and the whole congregation started up. Depending on the saints was a failure.

We don't drink tea in Louisiana, but we can beat the Turks drinking coffee; so I have decided to call my book "Over the Coffee Cups." I fancy that this title correctly indicates the character of the volume—light, informal, social, cheerful and mildly stimulating.

I observe that when milady has a group of friends around the coffee table, which happens often, she always decorates the living room where they meet with flowers; so I have embellished each chapter with a poem, which may be considered the flowers that decorate the feast. I observe further that she sometimes serves spiced cake with her coffee; so I have sprinkled my pages with spicy anecdotes that I hope will please the taste of my guests, and that each chapter will prove a cup of stimulating literary refreshment to my friends. By the way, speaking of feasts, I am preparing a paper on some banquets I have attended which I am sure you will enjoy; but you will have to take The Sunday Commercial Appeal to get the story, for that is where I hold forth.

When I was living in Richmond 50 years ago George W. Bagby was state librarian. He was a humorist of the first order and a most delightful writer of short stories. One of these stories he called, "What I Did With My Fifty Millions." In a foreword to the story he said if anybody wanted to know why he printed the tale, he would frankly admit that he did it to get something for Helen and the babies to eat and wear. I don't know how Mrs. Bagby handled him for such a bold exposure of the empty meal barrel, but Richmond gobbled up his book like a hungry boy in a pantry, and I expect they had waffles at his house.

If you won't say anything about it to milady, and involve me in domestic embarassment, I'll admit that I am going to print my book for the same reason that Bagby gave for his. I missed getting to be a bishop, which is the only safe place for a superannuated Methodist preacher, and I'm too old to learn a new trade.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Church-1932

M.E.

METHODISTS ADOPT RACE EQUALITY PLEA

N.Y. Times 5-8-32

Conference Acts on Charges of Bias in the Hotels at Atlantic City.

SOUTHERN ISSUE IS RAISED

Warning That Action Will End Hope of Reunion There Fails to Block Decision.

From a Staff Correspondent.
Special to THE NEW YORK TIMES.

ATLANTIC CITY, N. J., May 7.—Emphasizing its stand for racial equality, the thirty-first general quadrennial conference of the Methodist Episcopal Church voted here today that it would never meet again in a city where the color line was drawn in hotels, restaurants and other public places.

Despite warnings that adoption of the resolution might end all hope of the eventual reunion with the Methodist Episcopal Church South, which has long been a subject of prayer and negotiation, the measure was adopted by a close vote.

Embarrassments complained of during the conference here, where some of the Boardwalk hotels have refused to receive Negro Bishops and delegates, served to bring the question to the fore. The place for the next general conference may not be decided for another two years.

Dr. Ernest F. Tittle of Evanston, Ill., widely known as a liberal, led the lively debate which preceded passage of the resolution. He urged the Methodist Church to align itself with the Federal Council of Churches and the Congregational Church, which have opposed racial discrimination against delegates to their conferences.

"I believe there are cities which would be glad to entertain us under these conditions," Dr. Tittle said. "If there are not, it would be much better for us not to meet at all, and if we do not meet for this reason we will be doing the cause of racial equality more good by not meeting than we could by meeting."

During the meeting here most of the Bishops and delegates, including Hindus, Japanese and Chinese, have been staying at a beach-front hotel, but the two Negro Bishops and the Negro delegates have been registered at a hotel on a side street. Some of the Oriental delegates have complained privately that they were segregated in the Boardwalk Hotel.

The resolution, which was passed by a vote by show of hands, was as follows:

"Be it provided that no conference shall hereafter meet except in cities where there is no segregation of special racial groups, no discrimination in hotels, elevators and restaurants and where there have been specific instructions given to all hotel employes to treat the representatives of every race with equality and courtesy."

EFFORT SEEN TO TRAP BISHOP R. E. JONES

Afro-American 5-14-32

ATLANTIC CITY, N.J.—

That a move was made by white newspapermen to trap Bishop R. E. Jones into saying that he did not approve the breaking down of social barriers with the passage of the Tittle resolution at the General Conference, was learned this week when Bishop Jones stated that he had received a telephone call Saturday afternoon purporting to come from a member of the Associated Press.

The message stated that the white newspaper man had heard a colored newspaper man say that this action on the part of the General Conference would hinder the unification of the Methodist Episcopal Church North and South, and do the Negro irreparable harm throughout the conference.

Bishop Jones said he believed that the whole thing was untrue, and that this was merely an attempt to have the bishop make a statement which would put him in an unfavorable light to his people. Giving his opinion of the effect of this resolution, the bishop said, "That action of the General Conference was the finest thing I ever saw done in the church."

It was definitely learned that despite the fact that Bishop Clair and Bishop Jones are housed at Wright's hotel, and that most of the colored delegates are either at the Hotel Ridley or at Wright's, the only Negro delegate from Liberia, Gabriel L. Dennis, is housed at the Hotel Byron, white, on Kentucky Avenue, near the boardwalk. All of the Indian delegates, many of whom are darker than some of the Negroes, are all housed at Boardwalk hotels.

Mr. Dennis, the delegate from Liberia, is acting president of the College of West Africa, at Monrovia, and secretary of the treasury of Liberia.

White Methodists to Shun Cities With Jim Crow Rule

Chicago Defender 5-14-32

ATLANTIC CITY, N. J., May 13.—A move which may delay for a long time, perhaps forever, the long-sought reunion of the Methodist church, South, with the Methodist church, North, was taken by the general conference of the Methodist Episcopal church in session here when a resolution declaring for strict equality racially was adopted by the church group.

So enthusiastic was the support given the resolution that it swept away the sprinkling of opposition like a mighty gale and was adopted with a demonstration that astounded the most sincere advocates of the measure.

The resolution, sponsored by Dr. Ernest Fremont Tittle, Evanston, Ill., noted Methodist liberal, directed that the quadrennial conference was never to meet in a city where the color line was drawn against delegates in hotels, restaurants and public places.

Dr. Tittle brought the resolution to the conference floor with a strong appeal that Methodism take its place with the federal council of churches and the Congregational Christian churches in opposing racial discrimination in conference cities.

The resolution originated in the subcommittees on the state of the church, of which Dr. Tittle is chairman and of which Rev. Robert M. Williams, delegate from the Washington, D. C., conference is a member. Rev. Williams is the only member of his Race on the committee and aided Dr. Tittle in steering the resolution through to victory.

Chicagoan Signs Measure

Dr. Tittle, recently named as one of the 25 leading preachers in the world, has been a shining light in Christendom for many years. Other notables who signed the resolution are Dan B. Brammitt, editor of the Western Christian Advocate; F. C. Eiselen president of Garret Theological seminary, Evanston, Ill., and John Thompson, Chicago pastor of the famous Loop skyscraper Methodist church.

The resolution is as follows:

"Whereas, 'there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman, but Christ is all and in all;'

"Therefore, be it resolved that the general conference of the Methodist Episcopal church hereafter meet only in cities where hotels sufficient in number to accommodate its delegates shall in writing agree to meet the following conditions: (1) No segregation of specific groups in room assignments; (2) no discrimination against any delegates in the use of hotel entrances, lobbies, elevators, dining rooms and other hotel services or facilities; (3) specific instruction to hotel employees by the hotel authorities regarding the interacial character of the conference and the treatment of all delegates with equal courtesy is considered the most far-reaching declaration on race discrimination by the Methodist Episcopal church since its memorable declaration against slavery in 1844, when the church split into the church North and South over this question."

"I believe there are cities which would be glad to entertain us under these conditions," he said. "If there are not, it would be much better for us not to meet at all, and if we do not meet for this reason, we will be doing the cause of racial equality more good than we could by meeting."

When the color-line resolution was passed, the immediate reaction of many was that it had destroyed all possibility of healing the breach existing between northern and southern Methodism since they divided on the slavery question 88 years ago.

Foresee Race Split

Later, however, delegates were expressing the opinion the step might lead eventually to the formation of a central conference of the nonwhite Methodists in America, distinct from the general conference.

Thus far some members of the Race in the general conference have opposed it.

A prominent Race delegate said: "My Race has been done an injustice. This will give the South the idea we are seeking social equality. This is not true."

Comment on lynching by the bishops of the church in the episcopal address is as follows:

"The most common failure of modern institutions is their neglect of human values. Life has become appallingly cheap as the frequent abductions and startling figures of homicide witness. A report by the southern commission on the study of lynching reveals that out of 21 victims of lynching in 1930 two were 'certainly' innocent and 11 others were 'possible' so. While there were 20 lynchings in 1930, twice as many as in 1929, the rate has decreased from 225 in 1892 to an average of 17 annually during the past six years. Lynching is an unpardonable blight. We pray earnestly for the day when it shall utterly cease.

"The committee on education refused to grant the privilege to the white college presidents of the board of education of the Methodist Episcopal church to draw out and organize a separate board. They wanted to separate this board because, as they asserted, they were not getting the proper supervision. The Race college presidents, led by Dr. J. Willis King, president of Samuel Huston college, opposed the separation proposal. The proposal to separate on the above grounds was voted down by a substantial majority."

No New Negro Bishops In Methodist Episcopal Denomination

ATLANTIC CITY.—(CNS) The effort of the colored delegates to the Methodist Episcopal General Conference to push their request for an additional Negro bishop was unsuccessful owing to the enforced economic reduction which prevented the addition of a new area over which a new prelate would preside.

Bishop Matthew W. Clair will retire in 1936, and Bishop R. E. Jones in 1940; owing to the vote of the General Conference to reduce the age limit of retiring bishops, giving them the option of retiring at the age of 67 or abiding by the law making retirement compulsory at the General Conference meeting nearest their seventieth birthday.

CREOLE GUMBO

BY DR. S. A. STEEL.

A. H. Stephens and His Ruin of the Confederacy—Republican Party Offers Nothing—Northern Methodists Put Quietus on Plans for Union.

The action of the Northern Methodist General Conference in its recent session on the subject of race relations settles permanently the question of union with that body. They declared for the complete abolition of race distinctions and the perfect equality between white and colorerd people. In taking this postion they are perfectly consistent with their principles and no fault can be found with them. A few years ago when the movement for unification was being pushed by certain leading Southern Methodists, I opposed it earnestly, and largely on the ground that the Northern Methodist stood for racial equality, which is impracticable here in the South. My contention was pooh-poohed as chimerical. The pro-union leaders said the equality scare was unfounded, an imaginary bugbear of prejudice. I got some round abuse for trying "to stir up the fire of sectional strife," etc. I hope they will see now that I knew what I was talking about. I was right uneasy before this General Conference met for fear they would pull the wool again over the eyes of Bishop Munzon, and several other of the higher-ups, and start the unification ball rolling. I began to rub up my gun, but when I read the action of the General Conference I put my gun back on the rack.

Not long ago there was a meeting somewhere in Texas at which one of the Northern Methodist bishops was a guest speaker. He is a splendid man. The cordial fraternity of the Southern Methodist intoxicated him, just as our men get tipsey on the wine of fraternity when they go North. The bishop whote a glowing account of the treatment he received, expressed the belief and hope that we were near the happy hour of a reunited Methodism, and said he wanted to be assigned to the Texas area. When I read it, I said to myself, in what illusions good men can indulge! That bishop may rest assured now that he will never preside over the Southern Methodist in Thexts. The union jig is up. When the unification bugles were blowing, and Mouzon and Moore and Cannon were prancing on their finely groomed union steeds, with their names and faces on the front pages of the papers, I wrote this;

They may dine 'em and combine 'em,
They may puff 'em and may stuff 'em,
And may paint their pictures on tne front;
But they never can unite us,
Even though they do affright us
With their bold pro-union stunt.

We are sure to have a crash,
If you crack o'er us the lash,
And mix us with these Yankee folk;
For we never will obey
What the northern people say:
We will horn and kick and turn the yoke.

Its a grand theartic play,
And the fiddlers we must pay,
Until the idle game has petered out;
But when the ball is over,
And their senses they recover,
We will give a hallelujah shout!

There isn't much poetry in that jingle, and Tennyson would disown it, and Milton tilt his nose up at it, and Longfellow, Lowell, Emerson, et al, say "O give us a rest," but this action of the Northern General Conference sounds a knell to all the roseate hopes of union between northern and southern Methodists. The union ball is over, and I give a hallelujah shout. If I had Alley's art I would draw a cartoon in which I would have Bishops Mouzon and Moore and Cannon, in a hospital, their heads bandaged, trained nurses bathing their hands and doctors administering stimulants; and in the back ground I would put a lot of Southern Methodists who followed them, whispering among themselves, "That old man Steel knew what he was talking about." Yes, I would have to put Sister Maude Turpin in the picture. I would like to see her now. I expect she was up there among them, for she yields a brilliant pen and is in her glory at a convention sipping Union wine; but if this action of her northern friends don't put a bug in her soup, I'll give it up! I'm so happy over it that it has almost relieved my sciatica.

The decision of the supreme court in regard to negro suffrage in Texas reminds me of a "reconstruction" story. General William Mahone, of Virginia, was a gallant Confederate soldier; but after the war he turned Republican and ran for some office. He was catering to the colored vote and they told this story on him. He was tramping along the highway to heaven (a vain conjecture) and nearing the end of the long pilgrimage, when he overtook an old colored man. He spoke to him: "How are you, Uncle Tom. We are almost home." "Yass, sir, Marse William; but I'se in trouble." "What's the matter?" "Marse William, I'm afraid they won't let me in." "Why? Is your conscience hurting you?" "No, sir; hit ain't dat; hits on account of mah color." "O well, don't let that worry you. I'll fix that. You are a big strong man and I'm a little fellow. You just get down on your knees and let me ride you as my horse, and we'll go straight in." Tom accepted the proposition and Mahone mounted him. They reached the golden gate and rang the gate-bell. A voice from within asked, "Who's there?" "General William Mahone, of Virginia." "Are you mounted, or on foot, general?" "Mounted." "Dismount, general, hitch your horse, and come in!" Poor Tom. If they give the negro the ballot many Mahones will bob up to ride him. But Mahone snatched Petersburg from the control of the carpet-baggers. He was president of the Norfolk and Western Railroad. On election day he called for 500 colored men to do some emergency work on the railroad, promising to get them back to the city before night in time for them to vote. The good wages he offered caught them. They went and worked till the time to return to the city came and then boarded the train that was to take them back. After a mile or two the train stopped. A number of rails had mysteriously disappeared. They were found and replaced, but the delay made the train late and when it got to Petersburg the poles were closed, and the city was rescued from the enemy. Mahone was a very small man in physical stature. His wife was at work nursing in a hospital in Richmond when some one reported that her husband had received a flesh wound in battle. She laughed, and said, "That's a lie. He hasn't got any flesh!" When General Lee reached Appomattox his army was a wreck, only two divisions remained in fighting order; one of these was the division of General Mahone. His guns were the last to cease firing. But don't you forget that I am happy over the action of the Northern Methodist General Conference on the race problem, because it is a deathblow to the union of the Methodists North and South. Now let bortherly love continue.

RELIGIOUS SCHOOL AT PAINE COLLEGE

AUGUSTA, Ga., June 11.—The sixteenth session of the Religious Workers' school at Paine College conducted by the Methodist Church, South, and the Colored Methodist church, opened this year with men, women and young people from the states of Georgia, South Carolina, North Carolina and Florida. While there are not quite so many as were enrolled last year, the interest runs high, and there are more courses given than in any previous year. Mission study and handicraft for special classes with the women, while religious education and daily vacation Bible courses are given for all.

M.E. MINISTER BACKS WHITE DELEGATES

Dr. Geo. E. Curry Says they Did what they Thought Best.

DODGED TITTLE RESOLUTION

Measure Precludes Segregation of Colored.

Indicating that he was in accord with the action taken by white Baltimore delegates at the General M.E. Conference in Atlantic City recently, when they refused to vote for the now-famous Tittle resolution, Dr. George F. Curry, superintendent of the North Baltimore district, told the Baltimore M.E. Preachers' meeting here this week that these white delegates did what they thought was the best thing under circumstances.

Dr. Curry stated that the white Baltimore delegates saw that the Tittle resolution was going through, hence they did not vote. He further pointed out that ministers are ofttimes placed in positions where they cannot speak out.

The Tittle resolution, presented to the General M.E. Conference recently, and adopted almost unanimously by that body, was fathered by the Rev. Ernest Tittle, white pastor of the First Methodist Episcopal Church at Evanston, Illinois.

No Future Segregation

The resolution formulated the rule whereby no future General Conference of the Methodist Episcopal Church is to meet in any city where white and colored delegates ca not enjoy the same social privileges in hotels, or any other public place where the conference might find it necessary to extend its activities.

With the exception of one white Baltimore delegate, who voted against the Tittle resolution, all the members of the delegation refused to vote either for or against the resolution.

Prominent among the white Baltimore delegation were: the Rev Oscar T. Olson, pastor of Mount Vernon Square M.E. Church; the Rev. John R Edwards, secretary of the Board of Foreign Missions, and George W. Crabbe, superintendent of the Anti-Saloon League of Maryland.

Others in the delegation included Dr. Harry H. Byrer, J. Burch Joyce, the Rev. Francis R. Bailey Harry W. Bergan, the Rev. Benjamin W. Meeks, and the Rev. Vernon M. Ridgely.

Why Another Bishop?

With respect to the running of the Rev. W. A. C. Hughes for the office of bishop in the M.E. Church —the Rev. Mr. Hughes received 57 votes on the 12th ballot—Dr. Curry stated that white delegates to the conference asked him why the colored Methodists wanted another colored bishop, when all the colored members of the M.E. Church were unable to support one colored bishop.

Despite the fact that the Christian Advocate (white), covering the Chicago area, one of the most important areas in the church, was suspended at the General Conference, Dr. Curry stated that the Southwestern Christian Advocate edited by the Rev. A. P. Shaw was allowed to continue publication. The circulation of the Southwestern Christian Advocate, has dropped from 21,000 to 5,000, he said.

Central Conference

Commenting on the status of central conferences in the M.E. Church, a question which was discussed at considerable length at the General M.E. Conference, Dr. Curry said that he believed that the end of two more quadrennia in the chur would herald the death of central conferences.

Dr. Curry pointed out that, in talking with Chinese and other foreign delegates at the General Conference, he learned that foreign delegates were opposed to central confe.ences.

Taking exception to Dr. Curry's views on central conferences, the Rev. I. H. Carpenter—himself in favor of central conferences—maintained that the type of conference within the church would continue to survive and be encouraged as long as the great disparity between the voting power of white and colored delegates remain

Unemployed Suffer

Calling attention to the unfavorable employment conditions operating against colored people in Baltimore, Dr. Ernest Lyon told the preachers' meeting that a concerted effort on the part of all ministers in Baltimore without regard to denomination, was needed to help overcome these conditions.

Dr. Lyon stated that a serious handicap was offered to the working out of better methods to meet unemployment conditions among colored people, because no colored persons are on any of the municipal boards governing unemployment here.

Dr. Lyon announced that a meeting of ministers of the city would be held next Thursday to work out an effective method to meet this situation.

Dr. Lyon also anniunced to the preachers' meeting that the white ministers' alliance of Baltimore had invited colored ministers to meet with them at the Presbyterian church, corner Franklin and Cathedral Streets, on next Monday morning at 10:45 a m

Church - 1932

METHODISTS HIT RACIAL BIAS

Journal and Guide

THE quadrennial general conference of the Methodist Episcopal Church in session at Atlantic City startled a large section of Americans who entertain an irremedial racial bias by adopting a resolution that it would "never meet again in a city where the color line was drawn in hotels, restaurants and other public places." The approach to the resolution, through the preamble, was along the Scriptural path: "Whereas, There cannot be Greek and Jew, Circumcision and Uncircumcision, Barbarian, Scythian, Bondmen, Freemen, but Christ is all and in all." So the general conference decided to follow the Christ, even though, if it sticks to its last it may have to cut out its quadrennial general conference altogether, for there are very few hotels and restaurants and public places in America that accept both Christ and the color-line. 5-14-32

The Methodist Episcopal Church includes many colored communicants, ministers, and two or three bishops. Eighty-eight years ago the denomination split into Northern and Southern entities over the question of slavery. Long before the States went to war over this question this great Christian body was rent asunder by the issue that finally divided, temporarily, the Union. The Methodists have never reunited, although most of the Negro members withdrew, voluntarily, and set up their own establishments known as the Colored Methodist Episcopal, African Methodist Episcopal, and the African Methodist Episcopal Zion denomination. These bodies function independently of the Methodist Episcopal Church, North or South and the bulk of their members are in the South as was true before the War Between the States. The Methodist Episcopal Church, North, has remained loyal to its Negro constituency, supporting two Negro colleges in the South, a theological seminary, and other educational projects.

Their enforced attendance upon quadrennial conferences and board meetings of the Methodist Episcopal Church, North, has nearly always brought to the colored members and delegates much humiliation from hotel and restaurant proprietors and employees and others engaged in public services. It was to remedy this condition that the conference at Atlantic City, which does not now permit Negroes to work in hotels of the first rank much less be guests of them, took its historic action.

Just what effect the action of the Methodist conference will have upon mass race relations is speculative. It is good to have a strong Christian body repudiate the social equality myth and come out openly and unreservedly for social justice, which in practice is quite a different thing from the average American's understanding of the unrighteous bugaboo that gives him the social equality complex. The effect upon open-minded individuals will be salutary. There are many persons who feel on the subject of the Negro's repression very much as the Methodist conference felt, but they have not had the courage to translate their feelings into action.

On the other hand no one expects American business, particularly hotels to be influenced by the action of the conference. American business is dictated by self-interest and is not affected by hurting the Negro race or any other race if it means money in its pocket to do so. But whatever the reactions on the part of business, the action of this conference of one of the largest religious bodies in America is the most powerful rebuke to race prejudice that has been delivered in 50 years.

NEW YORK HERALD-TRIBUNE

MAY 9 1932

America Called Too Pagan to Spread Gospel

Dr. Luccock Assails Religion That Permits Profits on Human Suffering

Special to the Herald Tribune

ATLANTIC CITY, May 8.—The Rev. Halford E. Luccock, of the Yale Divinity School, told the General Conference of the Methodist Episcopal Church today that it is absurd to send missionaries abroad to preach a religion which has not been able to save the United States from a paganism which leads men and women "to make profits out of human suffering."

"We have no right to expect miracles on the banks of the Ganges or the Congo if we have an ineffective message on the banks of the Hudson or of Lake Michigan," he said. "We cannot have a dynamic gospel for India or China unless we discover some fresh power, some deeper interpretation of life that will transform our civilization."

Marks Missionary Centennial

Dr. Luccock spoke at a meeting observing the 100th anniversary of the appointment of the first foreign missionary of the denomination, while the conference still buzzed with discussion of the decisions yesterday not to meet hereafter in a city where the color line is drawn.

The conference voted to hold its quadrennial sessions only where members of all races will be received courteously in hotels and restaurants. Although some delegates said today that the effect on the church would be far-reaching, others believed that the ruling would have little influence in the choice of a meeting place or on the church as a whole.

The church always has been proud of its missionary work, and Dr. Luccock's doctrine fell like a bombshell among the delegates.

Cites Stock Exchange Reports

"The kind of pagan world we live in is clearly pictured in the movement of the Stock Exchange quotations on Friday," he said. "The headlines on the front pages of the newspapers tell the brutal and inhuman story: 'Steel pay cut again; stocks rise rapidly.'

"That is what we call a Christian civilization, a civilization which imagines that prosperity can be increased as human misery increases, a civilization in which, when 200,000 workers had a pay cut of 15 per cent, and men women and children are pushed closer to the dizzy edge of starvation, investors send up three cheers and press forward to profit on human misery.

"God saves us from perpetuating an indecent and irrational order of life. The only sure foundation for a civilization which can endure or which deserves to endure is the foundation of an abundant life for all men, the foundation of common welfare.

"Christianity is not an amendment to a pagan way of life, but a substitute."

Dr. Luccock praised the memory of Melville Beveridge Cox, appointed missionary to Liberia on May 7, 1832, and who died four months after reaching his post.

"It is in the midst of these pagan conditions that the spirit of Cox commissions us to go out and preach the word," Dr. Luccock said.

Negro Bishops Praise Decision

The two Negro bishops of the conference, Bishop Matthew W. Blair, of Lexington, Ky., and Bishop Robert E. Jones, of New Orleans, said that the decision to erase the color line at future conferences was "a highlight of the session." Others feared that it would be a barrier to the reunion of the Methodist Episcopal Church and the Methodist Episcopal Church South and might lead to the creation of a Central Conference for Negroes. Other delegates said that at least 75 per cent of the Negro members of the church would oppose separate conference.

During the meeting here the two Negro bishops and most of the seventy Negro delegates have been stopping at a side-street hotel, while the other delegates have been at a waterfront hotel.

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METHODISTS ADOPT RACE EQUALITY PLEA

Conference Acts on Charges of Bias Against Negroes by Atlantic City Hotels.

SOUTHERN ISSUE IS RAISED

Warning That Action Will End Hope of Reunion There Fails to Block Decision.

From a Staff Correspondent.

Special to THE NEW YORK TIMES.

ATLANTIC CITY, N. J., May 7.—Emphasizing its stand for racial equality, the thirty-first general quadrennial conference of the Methodist Episcopal Church voted here today that it would never meet again in a city where the color line was drawn in hotels, restaurants and other public places.

Despite warnings that adoption of the resolution might end all hope of the eventual reunion with the Methodist Episcopal Church South, which has long been a subject of prayer and negotiation, the measure was adopted by a close vote.

Embarrassments complained of during the conference here, where some of the Boardwalk hotels have refused to receive Negro Bishops and delegates, served to bring the question to the fore. The place for the next general conference may not be decided for another two years.

Dr. Ernest F. Tittle of Evanston, Ill., widely known as a liberal, led the lively debate which preceded passage of the resolution. He urged

the Methodist Church to align itself with the Federal Council of Churches and the Congregational Church, which have opposed racial discrimination against delegates to their conferences.

"I believe there are cities which would be glad to entertain us under these conditions," Dr. Tittle said. "If there are not, it would be much better for us not to meet at all, and if we do not meet for this reason we will be doing the cause of racial equality more good by not meeting than we could by meeting."

During the meeting here most of the Bishops and delegates, including Hindus, Japanese and Chinese, have been staying at a beach-front hotel, but the two Negro Bishops and the Negro delegates have been registered at a hotel on a side street. Some of the Oriental delegates have complained privately that they were segregated in the Boardwalk hotel.

The resolution, which was passed by a vote by show of hands, was as follows:

"Be it provided that no conference shall hereafter meet except in cities where there is no segregation of special racial groups, no discrimination in hotels, elevators and restaurants, and where there have been specific instructions given to all hotel employes to treat the representatives of every race with equality and courtesy."

Fund Drive This Month.

Delegates to the conference voted in favor of the memorial authorizing a drive for $1,000,000 between May 15 and May 30 to save the missionary, philanthropic and educational services of the church which are seriously threatened by lack of funds.

The conference referred to committee a resolution calling for the appointment, by the Board of Bishops, of a special committee to study and report to the present conference on reorganizing the whole field of missions, education and benevolent work; another resolution to reduce the number of bishop areas in the interest of economy, and still another report covering the reorganization of the central conferences.

Condolences Sent to France.

Pausing in one of its busiest sessions, the conference also adopted a resolution conveying its sympathy to the French nation over the assassination of President Doumer.

A message of greeting from General Chiang Kai-shek was read to the conference this morning.

Deets Pickett, research secretary of the Board of Temperance, Prohibition and Public Morals, defended himself against Representative Tinkham's charge of perjury in an address this afternoon before the standing committee on temperance, prohibition and public morals. He characterized the Tinkham charge as "absolutely false and cowardly."

When the conference was asked to act on the proposed appeal for $1,000,000 to save its missions and related activities, Dr. Frank Kingdon of East Orange, N. J., suggested that there should be more of a spiritual note in the appeal.

Dr. John Thompson of the Chicago Methodist Temple said he considered the appeal untimely because the nerves of the people already were on edge because of economic conditions. He wished to see the church make its members feel that it stood for something else besides collections.

Find Fund Drive Necessary.

Dr. Daniel Marsh, president of Boston University, favored the appeal, pointing out that a 36 per cent drop in contributions to world service made a drive for funds necessary.

J. M. Walker offered a substitute for the resolution of Dr. Ray Allen of the Buffalo conference, providing for the appointment by the Bishops of a standing committee to survey and report on a possible reorganization of the whole field of missionary and related activities. Some members of the conference construed the substitute as a means by which the whole conference might be placed under investigation. The substitute was withdrawn and the original resolution was referred to the standing committee on temporal economy.

Chester A. Smith of New York presented the resolution proposing a reduction in the number of Bishop areas in the interest of economy. "Consolidations are going on in government and business, and I think we should follow suit," suggested Mr. Smith, whose resolution later was referred to the standing committee on episcopacy.

If the conference should decide to reduce the number of areas, it is predicted that the first to go will be those of Helena, Mont.; Covington, Ky.; Atlanta, Ga., and Paris, France.

Mr. Pickett, answering the charge of perjury made against him by Representative Tinkham, was applauded by the standing committee on temperance prohibition and public morals, which two days previously had voted its confidence in him as well as in Dr. Clarence True Wilson, general secretary, and other officers of the temperance board.

"It is exceedingly unfortunate, though perhaps necessary," said Mr. Pickett, "that a Congressman can make any absolutely false and cowardly charge on the floor of Congress and a citizen who is injured thereby has no recourse. Mr. Tinkham's charge that I committed perjury before the Senate Lobby Committee, based, as he says, upon 'inference only,' is without the shadow of foundation in any evidence.

"He seems to imply that we transferred records of our organization to Dr. Harry W. Burgan, recording secretary of our board, who at that time lived in Baltimore. Dr. Burgan will testify that not only were no such records transferred by him but that, on the contrary, the few scattered records in his possession were recalled to Washington in order that they might be available to the Senate committee.

"He says that he has photostatic copies of way-bills showing the shipment of 'eleven suspicious packages' from the offices of the board to Baltimore. I seriously doubt that he has such way-bills or that such a shipment was made, but I state now and positively that if such shipments were made they contained no records. No one connected with our board believes that we have ever shipped eleven packages to Baltimore of any nature at any time.

"I know hundreds of Congressmen personally, both wet and dry, and there is only one of those whom I know who does not conform to the ordinary standards of a gentleman."

BIAS DENIED IN ATLANTA.

Leader Says Methodist Church South Has No Racial Lines.

ATLANTA, Ga., May 7 (AP).—There is no racial discrimination in the Methodist Episcopal Church, South said the Rev. R. L. Russell, presiding elder of the Atlanta district, today in commenting on the resolution of the Methodist Episcopal Church adopted at the Atlantic City meeting.

The Southern church has a conference in Africa which is composed entirely of Negroes, Mr. Russell said. Organization of separate churches by Negroes in the South is purely a voluntary action on their part, he added. Mr. Russell has been one of the active advocates of union of the Methodist Episcopal Church and the Methodist Episcopal Church South.

Bishop Warren A. Candler, senior Bishop of the Southern church, said he felt it would be "out of place" for him to make any comment, and that the report of the resolution and debate on it might well be allowed to "stand for itself."

The Rev. Felton Williams, pastor of Wesley Memorial Church here, one of the largest in the South, said "special conditions and circumstances" in the South would make such an order by any Southern conference "improper and impossible."

Most of the church leaders said they preferred not to comment until they had more detailed information.

BIRMINGHAM, Ala., May 7 (AP).—Bishop V. N. Ainsworth of the Methodist Episcopal Church, South said today, in commenting on the resolution passed by the General Methodist Episcopal Conference at Atlantic City, that "no proposition for uniting Northern and Southern Methodists is pending."

NASHVILLE, Tenn., May 7 (AP).—Bishop Horace M. Dubose of the Methodist Episcopal Church, South, informed of the decision of the general conference of the Methodist Episcopal Church, meeting in Atlantic City, never to hold a conference in a city where there is segregation of racial groups, said today:

"I think it would be better for a minister of the church not to say anything about this now. The situation is rather delicate. We hope for union and any comment might hurt that, so I would rather not comment."

NEW YORK TIMES

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DECRIES STOCK RISE ON STEEL'S PAY CUT

Prof. Luccock Tells Methodist Conference It Is Indicative of Pagan Spirit.

NEGROES CONDUCT MEETING

Bishop Clair Presides and Bishop Jones Addresses 5,000 at Memorial Service for M. B. Cox.

From a Staff Correspondent.

Special to THE NEW YORK TIMES.

ATLANTIC CITY, N. J., May 8.—The 15 per cent pay cut by the United States Steel Corporation and the satisfaction with which it was greeted by investors were cited to the thirty-first quadrennial general conference of the Methodist Episcopal Church in this city today as indicative of "the kind of pagan world we live in."

Referring to the possible consequences in terms of human misery of that and other pay cuts, Professor Halford E. Luccock of the Yale Divinity School suggested that it was futile to send our religion out to the Orient to convert heathens when the same religion was unable to transform the pagan forces so largely dominant in America today.

Professor Luccock was speaking before an audience of more than 5,000 conference delegates and visitors in the Municipal Auditorium at memorial services celebrating the centenary of the appointment of Melville B. Cox as the first missionary of the Methodist Episcopal Church.

"Pagan Forces Ruling Here."

"Every day that passes," he said, "makes it more clear that there is nothing more futile than sending out to the Orient a religion which is not transforming the pagan forces which are so largely ruling here in America. The kind of a pagan world we live in is clearly pictured in the movement of Stock Exchange quotations on Friday of last week.

"The headlines on the front page of THE NEW YORK TIMES tell the brutal and unhuman story: 'Steel Pay Cut Again; Stocks Rise Rapidly.'

"That is what we call a Christian civilization, a civilization which imagines that prosperity can be increased as human misery increases; in a civilization in which when thousands of men, women and children are pushed closer to the dizzy edge of starvation, investors send up three cheers and press forward to profit on human misery.

"God save us from perpetuating such an indecent and irrational order of life. The only sure foundation for a civilization which can endure, or which deserves to endure, is the foundation of an abundant life for all men, the foundation of common welfare.

"We cannot have an effective message or dynamic gospel for India or China unless we discover some fresh power, some deeper interpretation of life that will transform our civilization. Christianity is not an amendment to a pagan way of life, but a substitute. It is in the midst of such an order that the spirit of Cox commissions us to go out again and preach the word."

Inasmuch as the memorial services were in honor of a missionary whose post, though of short duration, was in Liberia, Negroes of the conference were in charge of the program, and a chorus of six Negro church choirs of Atlantic City sang spirituals.

Negro Bishops Take Part.

Two Negro Bishops took part. Bishop Matthew W. Clair of Covington, Ky., presided, and Bishop Robert E. Jones of New Orleans touched upon the problem of racial discrimination which caused the General Conference to vote yesterday that it would never again hold a conference in a city in which Bishops and delegates would meet with the same discrimination they have encountered here in Boardwalk hotels, restaurants and other public places.

"I get tired of hearing all this talk about race discrimination, all this talk about antipathy and hate," said Bishop Jones. "I stood at the grave of Abraham Lincoln several days ago with a wreath of American beauty roses. A crowd gathered as I placed the wreath on the grave and said:

"'Lincoln was a great President, a great orator, and a great statesman, but he was something more than that. He was a giver of life itself. There is nothing that America needs so much today as some big, white man, no politician, no self-seeker, but a man who unselfishly, Lincoln-like, Cox-like, Christ-like, will give his hand and heart to do that job so many shrink from.'"

Bishop James J. Cannon Jr. of Virginia took the place of Bishop William Fletcher McMurry, who was to have spoken on behalf of the Methodist Episcopal Church South, but who was unexpectedly absent. Bishop Cannon described the joy of his ten years of missionary work among the Negroes of the Congo.

At morning services Bishop Edwin H. Hughes of Chicago preached, commemorating Mothers Day. He asserted that while women seemed to predominate in many churches today it was not so in the time of Christ.

"There were far more followers of Jesus among the men than among the women," said Bishop Hughes. "Read the New Testament and see."

Tomorrow morning's session of the conference will be in the nature of a farewell to three of its Bishops, who are retiring because of the age limit. Delegates from the different areas will pay tributes and present flowers to Bishop William F. McDowell of Washington, D. C., senior residing Bishop of the Methodist Episcopal Church; Bishop William F. Anderson of Boston, who delivered the Bishops' episcopal address at this conference, and Bishop Charles E. Locke of St. Paul, Minn. It is expected that the retiring Bishops will respond.

Church-1932

Bishop Jones Presides

WHAT hath God wrought! A man who missed being born by only five years the time when the race to which he belongs was in slavery presides over the General Conference of the Methodist Episcopal Church, in many respects the greatest religious deliberative body in the world! What ability and courage it must take for a man of any race perfectly normal in every way to undertake such a task! And yet, Bishop Jones, handicapped by poor hearing undertook and accomplished with great credit to himself and to his people this truly wonderful and in his case daring achievement!

It was not an easy set-up meeting over which he presided, where the presiding officer's chief task was to introduce some speaker or speakers and sit quietly by while the speaker took care of the Assembly, but it was one of those restless evening business sessions of the General Conference when the debating spirit in that great deliberative body was at its height. The manner in which he handled those amendments, amendments to the amendment, substitutes for the amendment to the amendment, and amended substitutes was truly wonderful, and elicited the just pride of the whole Conference. Not one Negro out of a thousand handicapped as he is would dare undertake such a task. Not only Negro Methodists but the whole race owes Bishop Jones a debt of gratitude for this splendid service he has rendered the race and for his unspeakable courage.

NO MORE GENERAL CONFERENCES FOR METHODISTS

(From Zion's Herald, Boston)

The makers of consequences assure us that it will be impossible for Methodism to hold another General Conference because of the resolution against race discrimination adopted at Atlantic City. But the makers of consequences are generally calamity howlers rather than good prophets. We may possess our souls in patience, therefore, and look forward as usual to another General Conference four years hence. It would be well, however, to refresh our minds by re-reading once again that resolution introduced by Dr. Ernest F. Tittle. It said:

"Whereas, 'There cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all and in all;' therefore,

"Be it resolved that the General Conference of the Methodist Episcopal Church shall hereafter meet only in cities where hotels, sufficient in number to accommodate its delegates, shall in writing agree to meet the following conditions:

"(1) No segregation of specific groups in room assignments.

"(2) No discrimination against any delegates in the use of hotel entrances, lobbies, elevators, dining rooms and other hotel services or facilities.

"(3) Specific instruction of hotel authorities regarding the interracial character of the Conference and the treatment of all delegates with equal courtesy."

It is perhaps a little unfortunate that many delegates and visitors regarded this action from a rather narrow point of view as simply a fling at Atlantic City or its hotels or its book committee or the local committee in charge of the entertainment of the General Conference. The resolution ran much deeper than such surface interpretation, took hold of a great fundamental gospel principle and lifted it up into the clear light of day. The motion of Dr. Tittle struck straight at the root of race-discrimination wickedness.

But can we ever hold another General Conference if we insist that the Negro is a son of God? Of course, we can. As the debate on the resolution neared its close, Dr. George A. Martin of New England secured the floor and said: "I rise to say that if there should ever be a question as to a place of meeting for the General Conference, Springfield.—" But just as he uttered the word "Springfield" he was cut off and declared out of order. The General Conference nevertheless understood that that great body could be entertained in Springfield, Massachusetts, where all men are regarded essentially as white men.

The General Conference could be entertained without race discrimination in Boston. There are other cities, we are convinced, that would not draw the color line. But if worse should come to worst, Methodism could return to camp-meeting methods and hold the General Conference in a tent and house and feed the delegates in tents.

In facing the Negro problem —a confessedly difficult one— we have placed altogether too much reliance on the expedient of postponement. "Let time take care of it," we exclaim in our lazy way. Meanwhile we go on sinning against our brother in black. No, the fact is some one must make the break. Some person or group of persons must take the initiative and pioneer the way to a new achievement in Christian fellowship. Why not Methodism? It has done fairly well in the past. Why not follow the logic of its original spirit and take another bold forward step? "It can't be done?" Well, it can be done; moreover, it is being done. A Sunday or two ago the editor of the Herald had the privilege of preaching in the First Church, Everett, Massachusetts. Mingled with the members of this white congregation were a half-dozen Negroes. No one was hurt, no one was offended, no one was discourteous. Here was a practical realization of true brotherhood that should be held up as a demonstration before all Methodism.

What is the Church for? To make men and women comfortable? To adapt itself to the world? To recognize "practical difficulties" and water down its idealism to meet the requirements of pagan principles? To keep everything "working smoothly?" To keep respectable and offend nobody? A thousand times no! The Church is called of God to leadership in the thick of the fight, to contend for unseen values, to pioneer the way to a new understanding of the truth, to take punishment for the right, to engage in a never-ending crusade for the kingdom. Who is to overcome this evil of race discrimination if the Church does not act and act decisively?

Now is a good time to look forward to plans for the "coming General Conference," and perhaps it is also not too early to serve notice that Methodism will not regard with equanimity any extempore report on locating the Conference in a city where the color line will not be drawn, to the effect that "it can't be done." No backward step must be taken, for there is too much at stake. Let us remember our profession—that every human being belongs to the great family of God and that all men are brothers.

Church-1932

WASHINGTON M. E. CONFAB TO BE HISTORIC; BISHOP McDOWELL TO RETIRE

Courier 4-2-32

WASHINGTON, D. C., Mar. 31—The sixty-ninth session of the Washington Annual Conferenc will begin its sessions Tuesday, April 5, 7 p. m. at Asbury Methodist Episcopal Church and will continue through April 10.

Pittsburgh

This will be the last conference Bishop William Fraser McDowell, resident bishop, will preside over before retiring at the forthcoming general conference of the Methodist Episcopal Church, which convenes in Atlantic City May 1. Bishop McDowell has been president of the conference 16 years and is loved not only by the members of the Washington conference but by the whole Negro constituency of the Methodist Episcopal Church.

The Asbury Church, host to the conference, has issued a unique souvenir program of 50 pages, containing, besides the program of the conference and Layman Associations, testimonials from members of the conference, presidents of the Negro colleges of the denomination, general officers, leading ministers and laymen throughout the Methodist Episcopal Church, together with their cuts. It also contains a program of the conference which met at Asbury in 1902 during the pastorate of the late Dr. I. L. Thomas.

The church is giving a testimonial banquet to Bishop McDowell and delegates Thursday, April 7, 8 p. m., at which time Bishop M. W. Clair, who was appointed pastor of Asbury in 1902; Bishop R. E. Jones, Drs. W. A. C. Highes, F. F. King and Honorable Perry W. Howard will speak.

The conference will open with welcome exercises Tuesday, April 5, 7 p. m., with Dr. A. J. Mitchell presiding. Greetings to the conference will be brought by Commissioner L. H. Reicheiderfer on behalf of the city; Dr. W. H. Thomas on behalf of the A. M. E. Churches; Dr. R. W. Brooks on behaif of the Interdenominational Minister's Alliance; Dr. E. C. Smith on behalf of the Baptist ministers; Mrs. Mary Church Terrell on behalf of the Federation of Women's Clubs; [illegible]ak D. McKinney on behalf of the [illegible]ternal organizations; Prof. G. C. Wa[illegible]lkinson on behalf of educational institutions; Addison W. Chapman on behalf of the local church. Response by Rev. Thomas S. Tildon.

This service will be followed by the anniversary services of the Boards of Epworth League, Hospitals, Homes and Deaconess' Work and the Southwestern Christian Advocate.

Other interesting items on the program will be addresses by Congressman Thomas A. Jenkins, Drs. S. H. Sweeney, A. P. Shaw, Frederick Brown Harris, J. O. Spencer, A. R. Howard, R. E. Diffendorfer, Bert E. Smith, E. L. Lofton, J. H. Peters, T. N. Austin, E. A. Love, P. G. Myers, W. H. Polk, Ernest Lyon, B. P. Pogue, J. C. Scarborough, Edgar Hall, R. A. Griffin, M. N. Jefferson and Mesdames Grace Harper, Cordoy and Bessie Phillips; daily devotional addresses and closing sermon by Bishop W. F. McDowell, and a musical and literary program by the male chorus and talent of Washington, Saturday, April 9, 8 p. m.

Music during the session will be furnished by the choirs of Ebenezer, Mt. Zion, Nineteenth Street Baptist, John Wesley (Baltimore) and Asbury Church and the Columbia Quartet and Civic Choral Club of Pittsburgh, Pa.

The Asbury Church, host to the conference, has been making extensive preparations for the conference. Under the leadership of its pastor, Rev. Robert Moten Williams, D. D., the church has been painted inside and outside, new carpet laid on the floors, new lights installed, pipe organ rebuilt, new piano for main auditorium, electric cross and many other improvements, including a ladies' rest room. The church conducted the largest cash rally in its history in October when $7,200 was laid on the table. Three hundred and fifty persons have united with the church during the conference year. A junior church with pastor has been organized and meets each Sunday at 11:15 a. m., and a field worker, deaconess Florence E. Gaither, has been employed.

The laymen of the church will hold their sessions at Lincoln Congregational Church.

Northern Methodists Declare Against Racial Discrimination

Advertiser 5-8-32

Stand For Strict Equality Haled As Sacrificing Hope Of Reunion

ATLANTIC CITY, N. J., May 7.—(AP)—Despite warnings that they were sacrificing "forever" the long-sought reunion with the Methodist Church, South, the general conference of the Methodist Episcopal Church enthusiastically declared for strict racial equality today.

The resolution, adopted with a demonstration that overrode a sprinkling of opposition, directed that the quadrennial conference was never to meet in a city where the color line was drawn against delegates in hotels, restaurants and public places.

Montgomery

Dr. Ernest F. Tittle, of Evanston, Ill., a noted Methodist liberal, brought the resolution to the floor of the conference with a strong appeal that Methodism take its place with the Federal Council of Churches and the Congregation Christian Church in opposing racial discrimination in conference cities.

"I believe there are cities which would be glad to entertain us under these conditions," he said. "If there are not, it would be much better for us not to meet at all; and if we do not meet for this reason, we will be doing the cause of racial equality more good than we could by meeting.

At the same session of the conference the body's first official message to Methodism was given out. It called upon the denomination to raise $1,000,000 to save the world service program of the church from threatening financial jeopardy.

Deets Pickett, research secretary of the Methodist Board of Temperance, Prohibition and Public Morals, branded as "absolutely false and cowardly" the charge of Representative Tinkham that he (Pickett) committed perjury before the Senate lobby committee.

The conference heard what was termed "almost a demand" of the laity of the church for a reduction in the "overhead expenses" of Methodism, to be effected by the elimination of some existing bishoprics.

When the color line resolution was being debated, the point was raised that it cast reflection on Atlantic City, where delegates of colored races have not been accepted in the beach-front hotels.

A chorus of "noes" immediately went up.

The immed[illegible] reaction of many at the conference t[illegible] the equality measure was that it ha[illegible] destroyed all possibility of healing [illegible] [illegible]ach existing between Northern a[illegible] [illegible]ern Methodism since they divided [illegible] the slavery question 88 years ago.

Later, ho[illegible] delegates were expressing the [illegible] the step might lead eventuall[illegible] formation of a central conferen[illegible] the Negro Methodists in Amer[illegible] [illegible]act from the general confer[illegible]

Th[illegible] central conference idea already nas been suggested as one means of facilitating a reunion with the Methodist Church, South, but thus far some negroes in the general conference have opposed it.

Advertiser

A number of delegates said today's action would make the idea of a negro conference more logical and less objectionable to negro Methodists.

5-8-32

A prominent negro delegate said, in discussing the anti-color-line ruling:

"My race has been done an injustice. This will give the South the idea we are seeking social equality. This is not true."

The greatest debate of the day centered around the $1,000,000 emergency message, which was sharply criticized on the ground it was bad psychology to have the first official message of the conference an appeal for money.

Proponents of the measure, which calls for raising the fund between May 15 and May 31, said it was necessary to save the work and investments of Methodism of the last century.

Pickett was applauded in committee for his answer to Tinkham's charge that a few hours after he had denied to an investigating committee that any of the files of the temperance board had been removed, "11 suspicious packages from the office of the board were removed to Baltimore."

Pickett said he "seriously doubted" that Tinkham had any photostatic copies of waybills for the packages, adding that if any shipments were made at the time "I state now and positively that they contained no records."

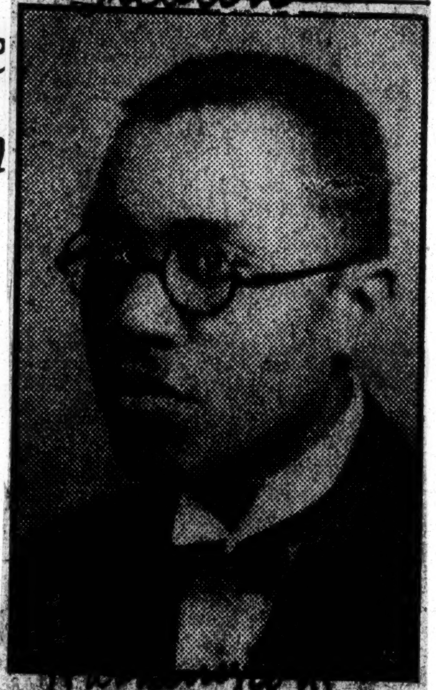
Dr. Morris Schwartz, Harrisburg, Penn., former editor of the Washington Christian Advocate, said "some time between August and October, 1926, I shipped by motor express to Baltimore, the files, cuts and other material relative to the Advocate to be deposited in the archives for preservation. If Representative Tinkham's waybills refer to that shipment then the dates should show it."

A resolution calling for the elimination of Episcopal areas to reduce overhead was referred to a committee for study.

The districts considered most likely to be affected if the resolution is approved are: Helena, Mont.; Covington, Ky., Atlanta, Ga., Paris, France, and Chattanooga, Tenn.

Father of Race Resolution

Tribune



REV. ROBERT MOTON WILLIAMS, pastor of Asbury M. E. Church here who wrote the race equality resolution passed by the general conference of the M. E. Church in Atlantic City, Saturday.

M.E. GENERAL CONFERENCE PASSES RACE RESOLUTION

Tribune

Washington

Endangers Reunion Plans With Southern Church; Rev. Williams on Committ'e

5-13-32

ATLANTIC CITY, N.J.—Despite warnings that it was sacrificing "forever" the long-sought reunion with the Methdoist Church, South, the General Conference of the Methodist Episcopal Church enthusiastically declared for strict racial equally Saturday.

The resolution, adopted with a demonstration that overrode a sprinkling of opposition, directed that the quadrennial conference was never to meet in a city where the color line was drawn against delegates in hotels, restaurants and public places.

Dr. Ernest F. Tittle, of Evanston, Ill., a noted Methodist liberal,, brought the resolution to the floor of the conference with a strong appeal that Methodism take its

place with the Federal Council of Churches and the Congregation Christian Church in opposing racial discrimination in conference cities.

Sounds Strong Appeal

"I believe there are cities which would be glad to entertain us under these conditions," he said. "If there are not, it wold be much better for us not to meet at all, and if we do not meet for this reason, we will be doing the cause of racial equality more good than we could by meeting.

The resolution is as follows:

"Whereas, There can not be a Greek and Jew, Circumcision and Uncircumcision, Barbarian,, Scythian, Bondman, Freeman, but Christ is all and in all,

"Therefore be it resolved, That the General Conference of the Methodist Episcopal Church shall hereafter meet only in cities where hotels sufficient in number to accommodate its delegates, shall in writing agree to meet the following conditions:

"1. No segregation of specific groups in room assignments.

"3. No discrimination against any delegates in the use of hotel entrances, lobbies, elevators, dining rooms and other hotel services or facilities.

"3. Specific instruction to hotel authorities regarding the interracial character of the conference and the treatment of all delegates with equal courtesy, is considered the most far-reaching declaration on race-discrimination by the Methodist Episcopal Church since its memorable declaration against slavery in 1844, when the church split in to the Church, North and South, over this question."

Rev. Williams, of Asbury

The resolution originated in the sub-committee on the state of the church, of which Dr. Ernest F. Tittle is the chairman and of which Rev. R. M. Williams, of Asbury in Washington was the only Negro member. Rev. Williams said, "I selected this committee because Dr. Tittle is chairman, and knowing his fine attitude toward our race I felt that such a declaration might be gotten through this committee and finally through the General Conference. I brought the matter of discrimination to the attention of Dr. Tittle and the committee as the result is this pronouncement of the conference. I am a member of the Washington Conference delegation to the conference, and pastor of the above named church, and it will let the world know that a Negro member of the committee inspired the action."

Dr. Tittle, chairman of the subcommittee, out of which came the resolution, is one of the greatest preachers of the world. He was recently named as one of the twenty-five leading preachers of the world.

Other interesting items of interracial nature were:

1. A comment on lynching by the bishops of the church in the Episcopal address, which is as follows: "The most common failure of modern institutions is their neglect of human values. Life has become apallingly cheap as the frequent abductions and startling figures of homicide witness. A report by the Southern Commission on the Study of Lynching reveals that out of twenty-one victims of lynching in 1930, two were 'certainly' innocent, and eleven others were 'possibly' so. While there were twenty lynchings in 1930, twice as many as in 1929, the rate has decreased from 225 in 1892, to an average of 17 annually during the past six years. Lynching is an unpardonable blight. We pray earnestly for the day when it shall utterly cease."

2. The Committee on Education refused to grant the privilege to the white college presidents of the board of education of the Methodist Episcopal Church to draw out and organize a separate board. They wanted to separate this board because as they asserted they were not getting the proper supervision. The Negro college presidents, led by Dr. Willis J. King, president of Samuel Houston College, opposed the separation proposal. It was (the proposal to separate on the above grounds) voted down by a substantial majority.

During the meeting here most of the bishops and delegates, including Hindus, Japanese and Chinese have been staying at a beach-front hotel, but Bishops Robert E. Jones of New Orleans, and Matthew W. Clair, of Covington, Ky., have been registered elsewhere. Some of the Oriental delegates complained privately that they were segregated in the Boardwalk Hotel, and the fact that boardwalk hotels had refused to receive Negro bishops and delegates, served to bring the question to the fore. The place for the next general conference may not be decided for another two years.

The Methodist Episcopal Church, in 1926, had a membership of 4,080,777, with 26,130 local church organizations, of which 3,743 were Negro churches with 323,347 members.

The history of the M.E. Church reveals that between 1813 and 1821 many Negro members in various parts of the United States, believing that they were not treated fairly, withdrew and formed separate denominations, such as the A.M.E. Church, which now has 550,000 members; and the A.M.E. Zion Church, now with 450,000 communicants.

In 1843, the Wesleyan Methodist Connection (white)was organized in the interests of a more emphatic protest against slavery; and two years later, 1845, the Methodist Episcopal Church suffered another "split" when the M.E. Church South, withdrew because of the anti-slavery agitation.

This break centered around Bishop Osgood Andrew, who died in 1871 at Mobile, Alabama. His second wife, whom he married in 1844 was a slaveholder. With the church on the one hand seeking to repress agitation for abolition and on the other seeking to avoid complicity with the institution, the sentiment of the Northern delegates to the general conference that year supported a resolution advising Bishop Andrew to "desist from the exercise of office" while he was a slaveholder.

When the resolution was adopted and the conference refused to say it was merely advisory, the Southern delegates, refusing to allow Bishop Andrew to resign, entered a protest. A special committee drew up a plan of separation, which was adopted. The general conference in 1848 declared the plan null and void, but the Southern conferences meanwhile had organized the Methodist Episcopal Church, South.

Thus for almost 90 years the racial question has kept separate and apart millions of Methodists, and in 1932, despite warnings that they were sacrificing "forever" the long-sought reunion with the Methodist Episcopal Church, South, with its 2,500,000 members, the "parent body" enthusiastically declares for racial equality.

The districts considered most likely to be affected if the resolution is approved are: Helena, Mont.; Covington, Ky.; Atlanta, Ga.; Paris, France; and Chattanooga, Tenn.

Denies Discrimination

ATLANTA, Ga.—There is no racial discrimination in the Methodist Episcopal Church, South, said Rev. R. L. Russell, presiding elder of the Atlanta district, today in commenting on the resolution of the Methodist Episcopal Church at Atlantic City.

The Southern church has a conference in Africa which is composed entirely of colored people, Mr. Russell said. Organization of separate churches by colored people in the South is purely a voluntary action on their part, he added, pointing out that there are some colored members in this country.

Mr. Russell has been one of the active advocates of union of the Methodist Episcopal Church and the Methodist Episcopal Church, South.

Bishop Warren A. Candler, senior bishop of the Southern church, said that he felt it would be "out of place" for him to make any comment.

Rev. Felton Williams, pastor of Wesley Memorial Church, here, one of the largest in the South, said "special conditions and circumstances" in the South would make such an order by any Southern conference "improper and impossible."

METHODISTS ACT AGAINST RACIAL BAR

Democrat and Chronicle

General Conference Won't Meet Where Negroes Can't

5-8-32
Rochester, N.Y.

Atlantic City, N. J., May 7—(AP)—Despite warnings that it was sacrificing forever the long-sought reunion with the Methodist Church South, the General Conference of the Methodist Episcopal Church declared today for strict racial equality.

The resolution, adopted with a demonstration that overrode a sprinkling of opposition, directed that the quadrennial conference was never to meet in a city where the color line was drawn against delegates in hotels, restaurants and public places.

Dr. Ernest F. Tittle of Evanston, Ill., a noted Methodist liberal, brought the resolution to the floor of the conference with a strong appeal that Methodism take its place with the Federal Council of Churches and the Congregation Christian Church in opposing racial discrimination in conference cities.

"I believe there are cities which would be glad to entertain us under these conditions," he said. "If there are not, it would be much better for us not to meet at all; and if we do not meet for this reason, we will be doing the cause of racial equality more good than we could be meeting."

Requests $1,000,000

At the same session of the conference the body's first official message to Methodism was given out. It called on the denomination to raise $1,000,000 to save the world service program of the church from threatening financial jeopardy.

Deets Pickett, research secretary of the Methodist Board of Temperance, Prohibition and Public Morals, branded as "absolutely false and cowardly" the charge of Rep. Tinkham that he (Pickett) committed perjury before the Senate Lobby Committee.

The conference heard what was termed "almost a demand" of the laity of the church for a reduction in the "overhead expenses" of Methodism, to be effected by the elimination of some existing bishoprics.

When the color line resolution was being debated, the point was raised that it cast reflection on Atlantic City, where delegates of colored races have not been accepted in the beach-front hotels

A chorus of "noes" immediately went up.

Negroes May Withdraw

The immediate reaction of many at the conference to the equality measure was that it had destroyed all posibility of healing the breach existing between Northern and Southern Methodism since they divided on the slavery question 88 years ago.

Later, however, delegates were expressing the opinion the step might lead eventually to the formation of a central conference of the Negro Methodists in America, distinct from the General Conference.

Pickett was applauded in committee for his answer to Tinkham's charge that a few hours after he had denied to an investigating committee that any of the files of the Temperance Board has been removed, "11 suspicious packages from the office of the Board were removed to Baltimore."

Dr. Morris Schwartz, Harrisburg, Pa., former editor of the Washington Christian Advocate, said that "some time between August and October, 1926, I shipped by motor express to Baltimore the files, cuts and other material relative to the Advocate, to be deposited in the archives for preservation. If Rep. Tinkham's way bills refer to that shipment, then the dates should show it.'

No Discrimination

Atlanta, Ga., May 7—(AP)—There is no racial discrimination in the Methodist Episcopal Church, South, said the Rev. R. L. Russell, presiding elder of the Atlanta district, today in commenting on the resolution of the Methodist Episcopal Church adopted at the Atlantic City meeting.

The southern church has a conference in Africa which is composed entirely of Negroes, the Rev. Mr. Russell said. Organization of separate churches by Negroes in the South is purely a voluntary action on their part, he added pointing out that there are many Negro members in this country.

Church-1932

Moorish Palestine Talmud Torah.

Moorish Group President Describes Program of Mixed Body in Synagogue

Amsterdam News

Interracial Congregation Asks Aid for Plan to Enlist More Members and Enlarge Work—Hebrew History Cited

1-15-32

New York, N.Y.

A mass meeting to raise funds for the maintenance of their synagogue and Hebrew school was held Sunday by the members of the Moorish Palestine Talmud Torah at the Synagogue Anshe Zedek at Park place and Ralph avenue. Max Glickstein, white, president of the Moorish Palestine Synagogue, presided.

The Moorish Palestine Talmud Torah, located at 381 Barbey street, was organized two years ago by a group of Negro and white Jews. About twenty-five of the congregation of 150 are colored. They come from New York, New Jersey, Long Island, Brooklyn and East New York. They hold a regular service every Friday and Saturday and observe all the Jewish laws. Rabbi Israel Ben Yamin, who leads the Ethiopian Synagogue in Newark, also heads the Brooklyn congregation. He holds his services in Yiddish and English.

In making his appeal for aid President Glickstein asked his hearers not to think of Negroes as black or white, but only as Jews, who were their brothers. "In our congregation there is absolutely no discrimination," he said. Another speaker, Ben Abraham Aikin, a Negro postal employee who is secretary of Moorish Temple, traced the history of the black Jew from the days of King Solomon to the present time. He told the audience how black Jews had figured in the history of the world. "While [illegible] of the Negro Jews of today come from Abyssinia we are all descendants of our Father Abraham, and our history dates back to 5,000 B. C.," he said. "There are today over 50,000 black Jews in Africa who are not Negroes but born Jews," he continued. We believe in the Komish and teach it to our children.

In the Hebrew school maintained by the congregation there are about forty women and children all bent on studying the language of their forefathers. Saul Shore is the teacher in this school. With money raised at this rally and others to be held soon, members hope that the group will so strengthen itself as to be able to build a synagogue and attract others of the faith.

Church-1932

Presbyterian

THE AFRO-AMERICAN PRESBYTERIAN COUNCIL

CONVENED IN ITS 38TH ANNUAL SESSION WITH THE JETHRO MEMORIAL CHURCH, ATLANTIC CITY, N. J., OCTOBER 6-9, INCLUSIVE

Rev. Thomas J. B. Harris, D. D., Executive Secretary

Stormy weather ushered in the opening of the 38th annual session of the Afro-American Presbyterian Council. Fortunately for the ministers and delegates, clear, pleasant conditions prevailed after the first day. The general opinion of all present was that Atlantic City deserves the medal for the very fine way Jethro entertained us. There being no pastor in charge for a period of one year, and the church having had many setbacks and discouragements, it verged on to the miraculous the way they marshalled their resources and met the condition, willingly and successfully.

The church was happy in its choice of persons to act as leaders and chairmen of the various committees when it picked Mrs. M. A. Ridley, proprietor of the Hotel Ridley, as chairlady of the Dining Room Committee; Mrs. Mary O. Griggs, Housing; Charles T. Gaillard, Reception; and O. B. Burney, Finance. The entire force was directed by Rev. C. M. Cain, Executive Secretary of the Y. M. C. A. Too much praise can not be given to the entire committee and members of the church for this fine piece of work.

The Council was called to order at 3:30 P. M. after a thirty minute period of devotions, led by the Rev. Edward Robinson, pastor of Brooks Chapel, Hilburn, N. Y. The organization of the Council resulted in the following persons being chosen as officers: Rev. C. B. Allen, D. D. Pittsburgh, Pa., President; Rev. George C. Ashton, Princeton, N. J., Vice-President; Mrs. Gabrielle B. Drake, Temporary Secretary; Revs. Wm. Lloyd Imes, D. D., and John T. Colbert D. D., and Mrs. Florence E. Jerome were chosen members of the Executive Committee. These officers were inducted into their tasks at the hands of the retiring President, the Rev. Richmond A. Fairley. The roll of the churches was called and twenty-four responded through their ministers or delegates. The business of organization being finished, Council adjourned for dinner.

The evening session had as principal features the sermon of the retiring President, Rev. Richmond A. Fairley, and the welcome addresses. Rev. Fairley spoke from the subject, "The Knowledge of the Lord Jesus." The sermon was thoughtful, forceful and helpful. Addresses of welcome were made by the following: for the church, Elders Alonzo Ridley and Oscar J. Burney; for the city, Mr. Richard Allen, representing the mayor; for the Presbytery, Rev. H. G. Gaunt, D. D., pastor of Olivet Presbyterian church, Atlantic City, N. J. Response for the Council was made by Rev. Augustus E. Bennett, Rochester, N. Y.

Friday morning after a season of devotion led by the Rev. Geo. C. Ashton, Council divided itself into groups for study. There were four divisions for study, viz: Christian Education, Social Service, Men's Work and Stewardship. Other leaders being absent, Dr. Imes and Rev. Bennett led the entire assembly in two groups. The study was most helpful and many timely suggestions and new ideas were brought forth.

Dr. John W. Lee, pastor of Faith church, Germantown, Pa., next presented his report on Church Extension. Dr. Lee was authorized to co-operate with the local church in helping it to clear away its difficulties and secure a permanent pastor. Dr. L. B. Ellerson and Rev. J. Vance McIver with Dr. Lee were made a special committee for this purpose. Council at this point adjourned for lunch.

The afternoon session was given over during the first period to the work of the women. Mrs. Florence E. Mabry, of Jersey City, was chairlady. The first part of their meeting was given to devotions, led by Mrs Nellie G. Marshall, of New York City. The reports from the churches then followed. These reports showed that the churches while suffering immeasurably from the stress of the times, nevertheless are carrying on.

The Committee on the State of the Country, Dr. L. B. Ellerson, Chairman, next followed with its report. Dr. Ellerson drafted into service other members of the Council. The other members being absent, the Rev. Richmond A. Fairley spoke on the Economic Outlook of the Country. Dr. Wm. Lloyd Imes, in his usual informative and pleasing way, spoke on the Spiritual Outlook of the Country. Dr. Ellerson summed up the whole matter and thus concluded his report.

Council had a real treat when the ministers and delegates assembled for the evening meeting. When Dr. John T. Colbert finished his report on statistics the Rev. W. Irvin Underhill, Jr., Missionary to Cameroun, West Africa, brought us a soul-thrilling message from his field of labor. He made us feel the true worth of Christian missions in foreign lands. Brother Underhill has wrought well in his large field in a short time and deserves the support of every church in his work.

While we were still upon this mount of inspiration the Rev. Lewis S. Mudge, D. D., LL. D., Stated Clerk of the General Assembly, spoke on "Goodness, Beauty and Love as Vital Elements in Christian Living."

The annual banquet which followed in the beautifully decorated dining hall downstairs was an enjoyable affair. The Rev. Thomas H. Amos, D. D., pastor of Calvary church, Asbury Park, N. J., presided, holding mirth in one hand and dignity in the other. Impromptu speeches were made by many in the assembly. The hour of twelve had struck when we scattered for our several lodging places with smiles on our faces because of some of the witticisms, fun and jokes indulged in by some of the speakers.

When Council assembled on Saturday morning thirty minutes were spent seeking God's blessing and strength for the day. We were led in this by the Rev. Leslie A. Taylor, pastor of Bethel Chapel, Plainfield, N. J. The principal work of the morning concerned itself with the reports of the various committees.

The afternoon was given to sight-seeing, when the delegates went to the beautiful cottage of Mrs. Wright in Pleasantville, N. J., and enjoyed tea.

Sunday at 11 o'clock a service of worship was held. The speaker of the morning was the President of the Council, Rev. C. B. Allen, D. D., of Pittsburgh, Pa. The minister used as a subject, "The Everlasting Word." Dr. Allen was assisted in this service by Rev. Henry W. Campbell and Rev. J. Vance McIver.

In the afternoon the committee on Women's Work, Mrs F. E. Mabry, chairlady, presented a pageant, "The Black Man a Pioneer."

Sunday evening at 8 o'clock saw the final session. The report on Necrology was read by the Executive Secretary, Dr. Harris. Dr. Charles S. Freeman made the memorial address. Rev. McIver offered the memorial prayer. The Rev. Wm. F. Kennedy, of Toledo, Ohio, and the Rev. Beverly M. Ward, D. D., of Germantown, Pa., departed this life since our last meeting.

The service of communion followed the report. Rev. E. A. Mitchell, pastor of the First African church, of Philadelphia, Pa., presided, and was assisted by the Rev. McIver and Rev Geo. C. Ashton. The elements were distributed by Elders Mabry, of Jersey City, N. J., Stevens, of Rochester, N. Y., Hawkins, of West Chester, Pa., and Foote, of Philadelphia.

Council adjourned to meet with the Bidwell Street church, Pittsburgh, Pa., October, 1933.

Visitors at the Council session were Dr. Herman C. Weber, director of the Every Member Canvass; the Rev. J. D. Pettigrew, of the Congregational church; Rev. Jackson pastor of St. James A. M. E. church; Rev. Spaulding of the A. M. E. Zion church; Lawyer Hargroves of Jersey City; Rev Thomas B. Hargrave, Evangelist, of Little Rock, Ark.; and Rev. S. H. Giles, of Baltimore.

The music for the Council was furnished by the Jethro choir under the direction of Mrs. M

A. Cyrus. The pianist for the Council was Mrs. Gladys A Fairley, of Washington, D. C. who was chosen by the body during its organization.

We had begun to think that the Rev. and Mrs. Milton Thompson, of St. Louis, Mo. would not make this meeting it proved to be only an exercise of the imagination, for "Verily I say unto you," while we were at dinner on Friday they arrived, having made several stops along the way, the last one to pick up an old friend named Henry W. Campbell. We were exceedingly glad to see them. St. Louis agrees with them

Church - 1932

Presbyterian

Negro Presbyterian Missionary Objects To Texas For Meeting

Advertiser 6-2-32

DENVER, June 1.—(AP)—The harmony of the closing session of the 144th general assembly of the Presbyterian Church in the U. S. A. was momentarily disturbed today when the Rev. Irving W. Underhill, a negro missionary who has been serving in West Africa, objected to Fort Worth, Texas, as the 1933 meeting place.

Montgomery, Ala.

He urged the negro delegates go on record as refusing to meet "in any place where a negro cannot be treated as a man and a brother."

Moderator Charles W. Kerr, of Tulsa, Okla., made an attempt to stop Underhill on the grounds that he was not speaking to the question before the house.

"I won't be stopped that way," Underhill answered. "I am speaking on the question—on the question of next year's meeting place. A negro cannot be a man in Texas. It is impossible to be prejudiced and a Christian at the same time."

There was no discussion on Underhill's protest and a motion by Dr. Mark A. Matthews, of Seattle, that the next assembly meet in the Texas city was carried without further opposition.

For the first time in the history of the church women were elected to the General Council. The feminine members of the governing body chosen are Mrs. Burdette Lewis, Princeton, N. J., and Miss Lucy Dawson, Baltimore, Md.

Members of the General Council for this year include:

Moderator Charles W. Kerr, of Tulsa Okla.; Dr. Lewis Seymour Mudge, of Philadelphia, retiring moderator; Dr. Hugh Thomson Kerr, of Pittsburgh, past moderator.

Those elected for a two-year term include: The Rev. John W. McIvor, St. Louis, and the Rev. Joseph M. Broady, Birmingham, Ala.

Dr. Charles W. Kerr today received a telegram from Samuel Harden Church, president of the Carnegie Institute, protesting against the action of the general assembly in opposing a referendum on repeal of the eighteenth amendment, but the message arrived too late for consideration.

Negro Presbyterian Missionary Raps Racial Bias at Denver Meet

Constitution 6-2-32

Atlanta, Ga.

DENVER, June 1.—(AP)—The harmony of the closing session of the 144th general assembly of the Presbyterian Church in the United States of America was momentarily disturbed today when the Rev. Irving W. Underhill, a negro missionary who has been serving in West Africa, objected to Fort Worth, Texas, as the 1933 meeting place.

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IM CROW RAN WAY WITH PRESBYTERIANS

Dixie Moderator Elected; Next Session in Fort Worth, Texas.

N.Y. Amsterdam 6/4/32

(By U. J. Andrews for ANP)

DENVER, Colo.—The 144th General Assembly of the Presbyterian hurch, in session here from May to June 1, presented a sad picre of jim crow, and also presented e disappointing spectacle of the scouraged colored delegation failg, at the very last minute, to present a very carefully prepared erture protesting segregation.

According to the official registran, forty-one colored men sat in e assembly. These included most the outstanding men of the urch.

First Jim Crow Victory

The fight for moderator was a five-candidate battle and one the hardest elections of recent rs. Dr. Charles W. Kerr, te, of Tulsa, Oklahoma, the "adistration candidate," and the -election favorite, was opposed Dr. William Hallock Johnson, sident of Lincoln University, .; Dr. Joseph A. Vance of Deit; Dr. David De. Burrell, funnentalist of Williamsport, Pa.; and Dr. Dirk Lay of Arizona.

Kerr, with the well-oiled church machine behind him, led on the first ballot, but did not receive the necessary majority for election until the third ballot. The Oklahoman is the second man ever elected from the southwest to the high office.

Holley's Nominating Speech Brings Down House

Dr. Jos. W. Holley made the nominating speech for Dr. Johnson for moderator, the supreme honor bestowed by the Presbyterian Church.

The magnetic Holley, magnificent of physique, possessor of an enthralling, resonant voice. carrying to the farthest corners of the spacious city auditorium, precipitated the greatest spontaneous outbursts of enthusiasm of the entire sessions with his fiery deliverance—his speech sprinkled with droll, subtle humor, was again and again interrupted by volleys of applause and laughter.

He told the assembly: "When the times comes to elect a colored man moderator. I won't be making the nominating speech, I'll be the nominee."

Underhill Walker Out on "Darky" Story

It is reated that at a banquet for the Princton alumni presbyters attending the assembly, given at the Auditorium Hotel, moderator-elect Kerr, of Tulsa, had been invited to address the group.

He began his remarks by relating a "darky" story, whereupon the Rev. Irvin W. Underhill rose and walked out in the midst of his remarks. Later he sent a letter to Kerr protesting, and upraiding him, for his ill-chosen and evilly-worded story. Other presbyters of standing were shocked when they heard of the incident, and likewise chided the moderator.

Segregation Overture Framed By Holley

To Dr. Holley, the colored commissioners left the task of framing an overture asking the assembly to shun those cities, as convention seats, that practiced discriminatory measures against Negroes—and Dr. Holley DID frame such a measure, a copy of which is elsewhere shown.

But somewhere, somehow, something happened and the overture never reached the convention floor.

One prominent commissioner (a delegate) told the writer that, at the last minute, the group decided not to present the overture, it somehow being understood that some sort of mysterious agreement had been reached whereby the assembly WOULD boycott jim-crowing and discriminating towns and cities—and then, the very next day, the General Assembly meeting was awarded to Fort Worth, Texas.

When the Rev. Mr. Manton, white, during the final minutes of session, presented an invitation to the assembluy to meet in Fort Worth, Texas, the Rev. Orvin W. Underhill, a missionary in West Africa, immediately took the floor asking that the invitation be refused on behalf of the Negro members of the church.

When the Rev. Mr. Underhill sprang to his feet to protest the Texas invitation, Kerr presiding, cautioned him in an undertone, to, "Be careful now; be careful now."

"Can't Stop Me"

When Underhill continued his protest, Kerr rapped for order, telling the missionary he was out of order, to which Underhill coldly replied: "You can't stop me," sending the asembly into a round of laughter, and then into applause for his strenuous dissent.

"We ask the General Assembly to go on record as the Methodist Episcopal Church has done, and say that we won't meet in any place where the Negroes cannot meet as men and as brothers," roared Underhill in righteous indignation. "A Negro CANNOT be a man in Texas!"

His plea aroused some applause, yet, a moment later when a vote was taken, the assembly voted overwhelmingly to accept the southern bid.

The Rev. Mr. Underhill and his wife have recently returned from the Cameroons, West Africa, where, for the last three years, they have been engaged in missionary work. They leave civilization again in May of next year to return to the same place to resume their work there, where they have acquired many friends among the natives and the missionary group.

Communion

Fritz Cansler, executive secretary of the Glenarm branch Y.M.C.A., Denver, Colo., was a member of the local hospitality committee, and was one of the 82 elders to take part in the communion service on the opening day of the assembly—he was the only colored man so designated.

Holley Falls Down

Undoubtedly one of the outstanding figures of the conference, surely the most colorful as well as the most eloquent, was Dr. Joseph W. Holley of Albany, Ga. The leadership mantle of the colored group seemed to fall naturally on his broad shoulders, and, despite his rather disappointing finale (disappointing,at least, to this writer and to other more miltant observers), he excited admiration and praise throughout the meeting.

Lends Color

The Johnson C. Smith Quintet lent a lot of color to the proceedings with its plaintive melodies. The boys were accompanied by Dr. H. L. McCrorey, president, and by Mrs. McCrorey.

90 Per Cent Get Compensation from National Board

The Rev. Mr. Holley was elected to membership on the Board of National Missions. Double significance was attached to the selection when it was revealed that nintey per cent of the colored Presbyterian clergy receive a large share of their compensation from this particular board.

Important Action

The General Assembly, which was attended by 1,000 commissioners from all parts of the world representing 2,000,000 Presbyterian communicants, and 10,000,000 Presbyterian constituents, took important steps looking toward church unions; extended the rights enjoyed by women within the church; made several important pronouncements on social and moral qustions; expressed new faith in the prohibition law; paved the way for the recognition of the science of eugenics as it pertains to marriage, and decided not to withdraw from the Federal Council of the Churches of Christ in America.

Here is Gesture against Discrimination Presbyterians had Hoped to Make. The Prepared, but Never Presented.

Resolution on Segregation.

WHEREAS, There seems to be an increasing spirit of segregation against certain people in our country, and

WHEREAS, It is becoming more and more embarrassing in finding suitable entertainment for certain commissioners to our Assembly, and

WHEREAS, The Federal Council of Churches of Christ in America, the Y.M.C.A., the Y.W.C.A., the Congregational and Christian Churches and the Methodist Episcopal Church, (North), have voted not to hold their conventions in cities where hotel accommodations are not extended equally and justly to all their various racial groups, and

WHEREAS, The Bible, which is our only rule of faith and practice, teaches that there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman, but Chist is all and in all. That we believe that segregation according to race or color is foreign, both to spirit and the teaching of, the great Head of the church; therefore, be it

RESOLVED, That hereafter, the General Assembly of the Presbyterian Church in the U.S.A. refuse to meet in any city where hotel accommodations are not sufficient, or the managers of such hotels are not willing to guarantee equal accommodations to all Commissioners regardless of race or color; that the Stated Clerk be, and is hereby instructed to secure in writing from such hotels as may desire to entertain Commissioners, a guarantee that the spirit and letter of these resolutions shall be carried out.

THE NEGRO AND THE PRESBYTERIAN CHURCH, U. S. A.

By Rev. F. [illegible]

9-7-32

During the closing session of the 144th General Assembly of the Presbyterian Church the Rev. Irwin W. Underhill, West African Missionary, arose to protest against Fort Worth, Texas, as the 1933 meeting place. "A Negro can not be a man in Texas," he said. "It is impossible to be prejudiced and Christian at the same time."

A point of order was called. But Underhill said, "I won't be stopped that way. I am speaking on the question of the next year's meeting place."

When all of these things are considered Mr. Underhill should be admired for his courage, but doubt his judgment.

Facing the Facts

To start with, the Presbyterian Church in the U. S. A. is not a political organization, but it is one branch of the Church of the Living God. The Presbyterian Church did not make conditions in Texas what they are, and the Presbyterian Church can not overnight change them. In fact it is not the business of the Church to change Texas, but it is its task to not only preach the Gospel but to preach it in all the world. Hence, if the Church is to go into all the world, it must go into Texas.

We know how Mr. Underhill feels, and in a measure we feel as he does. We go so far as to say there are white people even in Texas who feel the same as Mr Underhill. But to ask the Presbyterian Church, U. S. A., not to meet in Texas because "A Negro can't be a man" is asking the Church to take a step backwards. If the Negro is not a man in Texas it seems that's why the General Assembly should go to Texas. For wherever the Christian Church goes in time it makes all men brothers.

If the white man in Texas or any other place does not want the Negro, let the Negro be happy with his own people. When he is not, he admits that the other fellow is better than he. As far as a real Negro is concerned, he is never so unhappy as when he is taken from his own people.

The time may come when the Negro should ask the Chuch to take such a stand but not now. Until the Negro has done all in his power to be a man he has no right to ask anyone to treat him as a man.

The most direct way of becoming a man, it seems to me, is by voting. If this is done the powers that made Texas what it is will change it. But the Negro will not vote, because he has to pay $1.50 as in the case of Virginia. This is too much to become a man. But the people who are enjoying manhood not only pay for it but they pay with their lives if need be.

If the Negro can get the Presbyterian Church to do for him what he should do for himself, he won't have it to do. But I am glad for this one thing: the white man has come to the place where he is saying in actions if not in words, "Negro, if you want anything done, do it for yourself, for I am tired carrying you on my back."

The Presbyterian Church, U. S. A., gives to the Negro every consideration it gives to anyone else. And more will be given when he is fully able to receive it.

1016 Galt Street,
Norfolk, Va.

RACE RELATIONS ACTION OF THE SYNOD OF TENNESSEE.

The Synod of Tennessee of the Presbyterian Church in the U. S. A., in the 115th annual session at Lebanon, Tenn., October 12th, 1932, passed the following resolutions regarding race relations:

Resolved, That the Synod of Tennessee congratulates the citizens and officials of Lebanon on their firm stand against mob-law and the prevention of a threatened lynching and commends their example to all other communities that law and order may everywhere prevail.

Resolved, that Synod reaffirms previous deliverances in encouragement of the valuable work being done by the Tennessee Interracial Commission and its local committees, and earnestly recommends that such local committees be organized in at least all county seats, and that our ministers and members, especially elders and members of women's societies, become identified with such committees and give all possible support to efforts to promote better understanding and full co-operation between good citizens of the white and black races to the end that justice may prevail for all and that each may help the other in building Christian communities.' '

Church—1932

ADVENTIST TRIAL ENTERS ITS SECOND WEEK

By C. J. LEWIS

NEW YORK CITY.—The suit instituted two years ago by the Harlem Seventh-day Adventist Church, under the leadership of Elder James K. Humphrey against the white Greater New York Conference and the Greater New York Corporation of Seventh-day Adventists, demanding the return of the title to the church located at 144 West 131st Street, has been on trial before Justice Philip J. McCook in the Supreme Court since February 15. It may run three weeks.

Mr. Humphrey was unfrocked by the white conference with which he was connected for over twenty-six years, on the charge that he promoted a real estate venture without the council and endorsement by the parent body.

Mr. Humphrey's reply stated in part, that Negroes are denied admission to practically every institution owned by the denomination which they had helped to create and maintain.

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Justice McCook inquired into the purposes to which the various contributions were put such as the tithes, Sabbath school offering, harvest ingatherisg offering, big week offering, mid-summer offering, week of sacrifice offering and a few others. With but few exceptions, all the proceeds went to the foreign fields, Mr. Jayne testified.

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It is alleged that Elder Humphrey receives $75 a week, and that he formerly received $25 a week, when he was associated with the white Adventists.

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7th Day Adventises Take Control of Building From City-Wide Body.

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Journal & Guide

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The case began in 1929 when the Rev. J. K. Humphrey, one of the founders of the Harlem Church, and its leading spirit was summarily dismissed from the white conference of the Seventh Day Adventist Churches of which he had been a member ever since he brought his group into the white fold. His dismissal from this board was the signal for his congregation to stop all payments to the governing body—payments that had aggregated over $200,000 in seven years.

Cause of Dismissal

The conference action came, it is said, because Rev. Mr. Humphrey began the development of the Utopia Health Development Association at Wappinger Falls, N. Y., without the approval of the parent body. In this project the minister's followers now have tied up nearly $30,000 and an option on the 151 acres of land near Atlantic Highland, N. J.

The matter came to the attention of the court through a suit filed by the Harlem Church to prevent the white group from compelling the Harlem congregation to quit the church property at 144 West 131st street, which had been paid for and maintained by that congregation.

Through Attorney Nathan Lieberman, 570 Seventh avenue, Rev. Mr. Humphrey and his group contended that the parent Seventh Day Adventist Corporation had title to the property only in trust, and that as the Harlem body was no longer a member of that organization, it had a right to occupy its building independent of the white group.

In answer to this the white association argued that since the group represented by Rev. Mr. Humphrey was no longer a member of the Seventh Day Adventist Church which it represented, the property in question reverted to the parent church.

After two years of arguments, the Supreme Court took the matter under advisement in March of this year, and in its decision, rendered Friday, July 1, returned the church to its original owners.

Bones of Contention

One of the bones of contention in the ranks of the Harlem group was that the white conference showed prejudice against the Harlem congregation and against colored members of the church. Negroes were refused permission to attend camps maintained by the Conference, and were denied access to its hospitals.

Mr. Humphrey charged that although his congregation had turned thousands of dollars into the coffers of the white organization, no Negroes were given employment in its offices and Negroes were denied access to the records of the Conference.

It was this attitude that prompted him to start negotiations for the purchase of a camp site and park to be built in New Jersey, which was to be a haven for Negro members who needed recreation and medical treatment. His suspension by the Conference, and consequent unfrocking, followed his refusal to give up these projects, he said.

The Harlem Congregation of Seventh Day Adventists was organized in 1910, and became a member of the Greater New York Conference five years later, after which it conveyed to the conference the property it had purchased at 184 West 135th street. When the congregation outgrew this church it purchased the property on 131st street which was the cause of the litigation.

Rev. Mr. Humphrey has had a long fight, and while the property is given back to him, the white Seventh Day Adventists hold two mortgages on said property. It is claimed that said mortgages are going to amount to fifty or sixty thousand dollars with interest and taxes included.

It is expected that the white conference is going to the Appellate Court for a reversal of the decision handed down by Justice McCook.

Norfolk Va.

Church—1932

ADVENTIST TRIAL ENTERS ITS SECOND WEEK

By C. J. LEWIS

NEW YORK CITY.—The suit instituted two years ago by the Harlem Seventh-day Adventist Church under the leadership of Elder James K. Humphrey against the white Greater New York Conference and the Greater New York Corporation of Seventh-day Adventists, demanding the return of the title to the church located at 144 West 131st Street, has been on trial before Justice Philip J. McCook in the Supreme Court since February 15. It may run three weeks.

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